THE

Piscataqua Evangelical Magazine.

VOL. I. MARCH AND APRIL. NUM. II.

For the Magazine.

EXTRACTED FROM THE PRIVATE DIARY OF A CHRISTIAN MINISTER.

NUM. II.

OCTOBER, &c.

SEVERAL months have now elapsed since, as I trust, the Lord Jesus, my ever-blessed bridegroom, married my soul to himself, in an everlasting covenant. I pause to take a solemn, but transient review of the scenes that are past. And ah, how greatly variegated, has been the tenor of my life! I have had many gloomy trying hours and days. Clouds and darkness have often settled, and thickened around me. Sometimes I could say with the psalmist, "The Lord hath lifted me up;" but sometimes I sensibly felt that he had cast me down.

To the praise of unmerited mercy, I desire to acknowledge, and record the goodness of God. By the sacred breath of the Holy Spirit, as by a heavenly breeze, the surrounding gloom has, now and then, been broken and scattered. And the aspect of things has thus been refreshingly changed. But alas "the clouds still return after the rain." O when will the shadows fly *wholly* away! When will the day dawn unclouded! When will the sun arise, to sit no more! "I will get me up to the mountains of myrrh, to the hills of frankincense." I have set my face towards Zion. I am travelling for the heavenly Jerusalem. I must not, I cannot turn back.

Amidst a thousand changes in my frames and feelings, I am resolved in dependence on the aids of promised grace, to hold on my way. My affections, I confess, are not always warm, nor do I at any time come up to my own designs; yet thanks to my God, he still animates me, with resolutions to aim at, and press towards the mark. Tis true I am often dismayed, and frequently foiled in my best attempts; but blessed be my rock, he has never, *once* suffered me to think of renouncing his cause. And GOD forbid that I ever should. It is the cause on which the counsels of Jehovah were, from everlasting employed. It is the cause in which the Son of God engaged, and for which he suffered, and bled, and died. It is the cause, for which the Spirit, with his most holy influence, is sent down from GOD out of heaven, to deal with men, to awaken, convince, and convert sinners, to renew and sanctify human souls, and raise them to a meetness for the heavenly glory. It is the cause in which the friends of God, of every age, of every denomination, and in every clime are deeply interested. With them, I desire, deliberately, and freely to take my lot. To them I think, I

feel my heart united, in the bonds of christian love. I long to be connected with them in the engagements of God's most gracious covenant. I long to meet them at the table of my Father's grace. I hope one day to meet them at his right hand above.

I have, however, been afraid to make a public profession of religion, afraid to venture on its sealing ordinances. Though pressed by conscience, and by christian friends, I have hitherto refrained. But when I heard last Lord's day, that my beloved minister had devoted a day to conference with candidates for christian communion, I determined to attend.

But O what solicitude possessed my mind, when I had formed this resolution! I trembled at the thought of going. But I could not repel the impression, which a conviction of duty had imprinted on my heart. In every situation that tender address, seemed to sound on my ear, "This do in remembrance of me." Every evasion which guilt and fear could suggest, was successively urged; but still the melting address of dying love echoed on my ear, "This do in remembrance of me." What could I do? What ought I to have done? I could not deliberately refuse. But I wanted still greater light. To the throne of divine mercy I was urged to repair. To the God of all grace, I was constrained to lift my cry. The Lord was intreated for me; and of him I found relief. He helped me over my difficulties. He removed my discouragements. He cleared, and smoothed my way. He took me, and brought me into the bond of his covenant.

My difficulties were of different kinds; but, everlasting praises to my God, he has been graciously pleased to remove them all. My soul's relentless enemy remonstrated; what if you are not a subject of religion? what if you are all the while deceived? what if all your supposed experiences are mere delusion? My dear Immanuel silenced all objections on this account. In doing this he led me to close self-examination; and to deep respect for the good and holy word of God. I searched the scriptures, I read the promises recorded in them. I saw enough in them to supply my every want. I saw the dispositions and the exercises of soul described *minutely*, to which these promises were made. I then reviewed the exercises of my own heart. I looked back on past experiences, which I could not forget. I think I clearly traced such exercises of soul as could not arise from fancy, nor from a worse spirit. I think I discerned plainly such experiences as denote a work of God's most free and glorious grace; and so I was constrained to conclude, that I was *indeed* a subject of the Holy Spirit's regenerating influence.

In this conclusion, however, I could not *securely* rest, without the satisfying evidence of the Redeemer's witnessing spirit. And O, the mercy, the condescension and the love! That celestial agent, shed down his heavenly light, first upon the word of God, and thus brought in lively view, at once its meaning and its truth; next, upon the gracious work already wrought upon my heart; to show its reality, and prove it all his own, and then upon my faith, to discover to me its nature and its power. Upon the whole, after the closest self-examination, I was led to draw the comfortable conclusion; that the God of grace had given me that divine religion, which of its own nature, makes a humble, self-loathing, self-denying, grace-exalting bent of mind, and so a life, evidently bearing the heavenly impress. In this way, the adorable source of mercy put the matter of my safety in Christ out of all doubt to my soul. Thus he let me see that such religion as, I trust, I had experienced, was as surely saving as the word of God was true.

One discouragement thus hap-

pily taken away, another started into view. It was this. All the baptism with water, I had ever received, was dispensed to me in infancy. I had never taken on myself the obligations of the gospel covenant. And I was urged with the enquiry; how I could in this case consistently proceed? My dear Immanuel removed this obstruction also. For this he let me see that baptism is an ordinance of dedication; an ordinance for the consecration of persons to God; and that if it were not so, it could not be performed in faith, in the name of the Father, the Son and the Holy Ghost. Nor could it on any other principle be shown how baptism was, as the apostle expresses it, a *visible* putting on of Christ. That baptism was an ordinance of dedication, I was assured could not on rational or scriptural ground, be justly denied. As a church ordinance, I clearly saw that when once dispensed, by an officer in the kingdom of Christ, no repetition was necessary, and that if it even were repeated, that action could add neither validity nor sanction to the sacred rite. With equal clearness, I was led to see, that if the persons dedicating have a right to what they devote to God, and can do it in faith, it will meet the divine approbation, and be valid in the sight of God.

It is true, by reason of nonage, I could give no express consent to the obligations of the covenant, under the engagements of which I was placed. But I was constrained to admit that God's right to me did not depend either in whole or in part, on my own express consent. By the conduct of divine Providence, I found myself in a situation far different from that of the individuals composing the heathen nations; and I could not put myself in their condition, if it were even possible for me to wish it. But thanks be unto God, he kept me from indulging the desire that the covenant into which I was brought by baptism, might be vacated.

On the whole, I clearly saw, and really felt that, what was done for me in my infancy, was binding on me now. I trembled at the thought of disowning my relation to the glorious God. I durst not, I could not despise nor renounce my baptism; lest by implication and by practice, I should renounce and deny that adorable name, into which I was baptized. No room was therefore left for just concern about any other baptism.

My mind was accordingly settled and I deliberately renewed the resolution that I would, without delay, present myself a candidate for the church's charity and fellowship.

Wednesday evening. This has been to me, an all-important and interesting day. The transactions of the day were deeply affecting; they were also unutterably refreshing. I desire now to recollect, and record the goodness of God, in lifting up the light of his reconciled countenance upon my soul, both in the way to, and in the time of the conference. I humbly adore his unmerited mercy, for giving me clearness of mind, enlargement of heart, and freedom of speech. I bless his name for enabling me to sustain and go through the examination in a manner, far surpassing my most raised expectations. I give thanks to the God of grace, for his influences of light, and life, and comfort, imparted amidst the solemn transactions. Solemn indeed! I have, to day, enrolled myself in the ranks of the armies of the living God. To-day "I have subscribed with my hand unto the LORD, and sur-named myself by the name of Israel." But though these transactions were unspeakably solemn, yet I think I never did any thing with more satisfaction in all my life. I could cheerfully say with my poet;

To this dear cov'nant of thy word
I set my worthleſs name;
I seal th' engagement to my Lord,
And make my humble claim.

The light and strength, and pard'ning
grace,

And glory shall be mine;
My life and soul, my heart and flesh,
And all my pow'rs are thine.

Lord'sday morning. "This is the day, which the LORD hath made, I will rejoice and be glad in it." It was David, the royal prophet, and the inspired psalmist, that first uttered these interesting words. But I would have them inscribed on my heart to-day, as by the fingers of the blessed Spirit of God. The light of the blessed christian sabbath has once more, been permitted to shine upon me. And the natural sun seems to arise, with peculiar majesty, and mildness. O that the sun of righteousness would arise upon my ransomed soul, with healing in his rays. God grant, that this communion sabbath may be, as one of the days of heaven to those who shall surround the Lord's table, and feast on the dear memorials of the Savior's love. O that the good Lord would, at his delightful table, meet with, and refresh the spirits of young communicants, and give them a meal today, signally blessed of heaven. Will God, the great, the adorable God, vouchsafe to permit an unworthy, an ill-deserving particle of dust, to sit to-day, at his table, and eat of the children's bread! O that this solemn day, may indeed be a day of the Son of Man; a day of his power; a day of his grace; and a day in his courts, better, and sweeter far, than a thousand elsewhere!!

I am to-day, as it were, to make a solemn visit to mount Calvary, and go to the place, where Jesus Christ is to be set forth, as crucified before my eyes. I want to be furnished with every qualification, grace, and virtue for communicating aright in the ordinance of the Lord's supper. I want to have the wedding garment on, that I may be prepared to go to the marriage feast, the feast of love which Jesus, my blessed bridegroom, has prepared. I want to have my oil, and my lamp, lighted at the beams of the sun of righteousness, so that it shall not go out. I want the eyes of faith, that I may look away to Golgotha, and Gethsemane; that I may get a sight of my Savior's agony and bloody sweat; that I may behold the streams of redeeming saving blood, that gushed from every wound, and flowed plentifully down from the cross. I want my heart to be, to-day, like an altar, on which the sacred fire of love to God, and love to man, may glow and burn. I want true spiritual hunger, and thirst for the heavenly manna, and the water of life, that shall to-day, be set before me, that I may not languish, and pine at the gospel feast. These are some of my wants to-day; and O, who can supply them? I know, assuredly, that neither angels nor men, can bestow the mercies which I find I stand in need of. To the God of angels and of men, I desire now *devoutly* to address my fervent cry. O THOU most High, and most Holy, whose name alone is JEHOVAH; look down in mercy on a poor unworthy sinner, whose soul languishes for thy favor, and who humbly longs for nearness to, and communion with thyself, in the christian feast. O Father, vouchsafe to enlighten, support and comfort the soul of thy poor worthless child, whose guilt and vileness, makes him tremble as he comes, though he dare not, cannot stay away. To thy throne of mercy, ADORED GOD I come; for thou only hast the words of life. Be thou my *sun*, and let my mind receive the light of grace. In thy light, bright morning star, let me behold thy glory. Make thy sacred table, like mount *Tabor* to my waiting soul. Let it be indeed a mount of transfiguration. Indulge me then with such a sight of thine own glory, in the face of Christ, as shall satisfy my mind, captivate my heart, transform my soul into thine image, and make me long to be, where I shall enjoy, the unveiled vision of thy face forever.

Be thou my soul-refreshing, my ever-flowing, never-failing foun-

tain, from whence I may daily draw the sweet waters of eternal life. O let thy holy, thy reviving influences be, on this communion season, like Jordan, and overflow all its banks. Let the water of life, from that river whose streams make glad the city of God, flow into the heart of every communicant to day. Let the soul of thine undeserving child be refreshed as with living water, and become like the garden of GOD, a garden which the Lord hath watered.

Be thou my soul-enriching treasure; and from thy fulness let me receive "and grace for grace." Upon thee be all my wants, and from thee let me receive all my supplies. Give me access to Christ's unsearchable riches; and O, do thou deal with me, not according to my feeling, and sense of need; but according to my real necessity, and thy royal bounty.

All-glorious GOD, grace thine own ordinance, and beautify the assembly of thy people, with thy presence. Bow thy heavens, and come down. Shine in thy mercy, shine through the lattice of thy holy ordinance to day. Let the souls of thy children feel thee present at thy sacred board. And O, thou God of love, vouchsafe to make the christian feast to which thou hast invited me, a healing and a sealing ordinance. Deign to meet me at thy sacred table; there let me feast on love divine, and crop the blossoms of the tree of life. And thence permit me to return with my laboring soul at rest; my mind refreshed, and my heart enlarged, to run the way of thy commandments. God grant me this grace, through Jesus Christ. Amen.

REFLECTIONS ON THE DUTY AND ADVANTAGES OF FAMILY WORSHIP.

IT lies, in a great measure, with the head of a family to prescribe what shall be the duty of the several members of his domestic charge. Is it to be expected that the child, or the servant, will conduct with greater propriety than the parent, or the master? If parents and masters never pray to almighty God, will their children and their servants?

Is not prayer a *duty* enjoined upon all, who enjoy the light of revelation, by Jehovah, through the mouths of his prophets, through the command of his Son, and through the example of all good men in every age of the world? What could be a more honorable testimony to the piety of Abraham, than that, which God gave in these impressive words? "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." How noble was the resolution of Joshua, when in his affectionate address to the tribes of Israel, he declared that, whatever might be their choice, as for him and his house, he was determined to serve the Lord.

In the kingdoms of nature, providence, and grace, God operates by means. When he promised his people, as we find in the book of Ezekiel, that he would multiply the fruit of the tree, and the increase of the field, he added, "Yet, for all these things, will I be enquired of by the house of Israel to do it for them." Hence may we not infer, that *prayer* is a mean, in the constitution of God's government, of securing the mercies we continually need? "Christ, the "great example of the righteous, "and of the elect," says Cruden, "taught us to pray to inform us, "that it is by *that* we honor God, "and draw down upon ourselves "his favors." We have scripture authority, when we assert, that Jehovah will bless the habitation of the just and the families, which call on his name. It is not because God is ignorant of our situation, that we are directed to make known to him our various necessities and desires, by the medium of prayer. We address him in this solemn manner, because he has

commanded us so to do. He has made it our duty and our privilege to unbosom ourselves before him in the way of supplication, thanksgiving, and praise. He has been pleased to promise that, if we ask, we shall receive. What conditions more merciful, can we wish? The duty of prayer in general is abundantly inculcated both by precept and example throughout the word of God. The advantages attending an observance of this and of every other divine appointment, are the smiles of Him, whose loving kindness is better than life. The prayer of the righteous, we therefore see, availeth much.

Have we not reason to suppose that the children of those parents, who have conscientiously made it their practice to offer up the morning and the evening sacrifice of prayer and praise, actually experience blessings, on account of such devotional exercises, for many generations? Who will venture to assert that many of the distinguished mercies, bestowed upon the American land, at the present day, are not in consequence of the earnest supplications of our venerable and pious ancestors? Was it not for the religious character of Abraham, Isaac and Jacob, that the children of Israel became the *chosen people?* What consolation then must it afford the sincere christian to reflect, when called from the stage of life that he can give up his beloved offspring, and all his friends to the protection of Him, who is ever ready to hear, accept, and answer the prayers of penitence and faith.

We should seriously consider, that all, who forget God, are most imminently exposed to his awful judgments. The curse of the Lord is in the house of the wicked. How dreadful is that passage in the prophecy of Jeremiah, where it is said, "Pour out thy fury," or as it might be rendered, "Thy fury shall be "poured out on the families, that "call not on thy name."

How can we expect that God will continue the blessings of his common providence, if we never acknowledge our dependence on him? How can we calculate on his loving-kindness, when we do not ask it? Why should we not fear the frowns of Heaven on all our enjoyments, when they are never sanctified by prayer?

Does not the intimate and endearing relation, which subsists between the several members of a family, plainly indicate the propriety and the expediency of their *uniting* in daily addresses at the footstool of mercy? If any should reply in the negative, we would ask upon what principle it is, that nations were ever directed to *unite* in solemn acts of worship?

It is not so difficult to point out duty, as to persuade to an observance of it.

Be intreated, fellow mortal, whoever thou art, if honored with the care and the blessing of children and domestics, to consider the importance of devoutly leading them in prayer, to the great Father of mercies, as constantly as thou art spared to witness the return and the close of each revolving day. Seriously reflect on the fatal consequences, which will ensue to the world, if families call not on the name of God. If religion decay in our domestic circles, it will, of course, dwindle to nothing in societies of larger extent. It will, at last become an empty name. Then, there will be a want of charity. There will be unhappy misunderstandings, strifes, and divisions. Vice and immorality will erect their standard. Some will be for Paul, some for Apollos, and some for Cephas. Some will affect to consider one part of scripture, only, as authentic and worthy of attention, and some another, and some will condemn the whole. Thus, while they are contending for their favorite opinions, God will seldom receive the homage, which is his due.

It is a very interesting consideration, that we shall answer not only for ourselves, before the great

judge of all, but for those children and domestics committed to our care. So far as we shall neglect to bring them up in the nurture and the admonition of the Lord, so far must we answer, with shame and confusion of face, in the great day of accounts. As God has set ministers in his churches to become watchmen, so has he set the heads of families in their own houses; and, if any souls there perish through neglect, at whose hand will their blood be required?

Be persuaded, parents and masters, as you regard the everlasting happiness of those, whom your good example may influence, to become priests in your beloved families. We have never seen nor heard of any, who at the close of life, regretted the religious counsels they had given, or the pious example they had set their children and domestics. Nor can we conceive it possible for any man to have a becoming sense of God and his holy laws, and yet, willingly, to live in the neglect of prayer, either secret or social. Be not offended at the freedom of this address; for the writer can have no motive, which will not bear the test of enquiry. Suffer this word of exhortation on a subject, which, duly considered, may be instrumental to the best interest of many precious and immortal souls. Endeavor to realize the importance of the charge committed to your hands. Strive for an affecting sense of your various wants. Carry them, with reverence and humility, to the mercy seat of that God, who has promised that, if we ask, we shall receive. Unbosom yourselves, before him, amid your beloved domestic circles. Every morning and every evening, let this be your delightful task. It will not only be a shield to you from the temptations of the world; but will lead those, who look up to you for an example in every thing, to enquire, almost as soon as they have learned to lisp, for their Creator, and to remember him, in the days of their youth, in such a manner that, if they should live to maturity of years, they will not forget him. It is a well known fact, that some of the best christians have acknowledged that their regard for things of everlasting moment was implanted by the daily prayers, which they were accustomed to hear in early life.

We conclude with a quotation from the writings of miss Hannah More, who is an ornament to her country and the religion of Jesus.

" Prayers change our hearts,
" And thus dispose Omnipotence to mercy.
" 'Tis man that alters, God is ſtill the same.
"Conditional are all heaven's covenants,
"And when the uplifted thunder is witheld,
"'Tis prayer that deprecates the impending bolt."

ONKELOS.

FAMILY ORDER AND GOVERNMENT, OR THE PIOUS AND EXEMPLARY HOUSEHOLD.

NUM. II.

EXEMPLARIUS, the pious and religious parent, whose character and practice are under consideration, having jointly with his family offered up the morning sacrifice to that merciful and good Being, on whom all creatures are dependent for life, breath, and all things, goes forth to the business of the day, with a composed and cheerful mind. He feels a satisfaction in having committed himself and his concerns to the disposals of infinite wisdom, and in having asked the special presence, guidance and blessing of God, through the day; knowing, that it is not in man that walketh to direct his steps, and that no undertakings nor labors will be successful, without his blessing. He places entire confidence in that glorious Sovereign, whose Providence is universal, and who has graciously said in his word, *Trust in the Lord with all thine heart; and lean not to thine own understand-*

ing. In all thy ways acknowledge him, and he shall direct thy paths.

Amidst the usual concerns of the day, even while his hands are employed inworldly business,the heart of EXEMPLARIUS is, occasionally exercised in contemplation on divine things, and lifted up in pious ejaculations to the great Disposer of all events. Thus he keeps up communion with God and intercourse with heaven ; living in a good measure above the world, while engaged in its lawful and necessary concerns ; which is indeed the real temper and disposition of all who are born of God, who have their affections taken off from dependence on sublunary things for happiness, and who are aspiring after the glories and felicities of the heavenly state.

EXEMPLARIUS, who feels a becoming sense of his dependence on God, and of his obligations to him, for every favor, and of the absolute need of his gracious benediction on all the enjoyments of life, is careful, statedly, to ask the divine blessing upon his food, when prepared, and to express his grateful acknowledgments, after it has been received. He sits not down, therefore, like the heathen who know not God, at the table of his daily providence to partake of the bounties of his hand, without looking up to the Father of all mercies, for his gracious benediction. He knows that the good creatures of life, though ever so good in themselves, are no farther good or beneficial to men, than they are *sanctified to them by the word of God and prayer ;* and that all these good creatures ought to be *received with thanksgiving*. Accordingly, when about with his family, to partake of the fruits of divine goodness, he expresses himself, in few words, to the following effect,

"O Lord God, whose kind providence supplies our daily returning wants, who spreadest our table, and fillest our cup, giving us many things richly to enjoy ; be pleased to pardon our sins which render us unworthy of thy favors, and to command thy blessing upon our persons, and upon all our enjoyments ; particularly on these fruits of thy bounty before us. Sanctify them to our use, and give us grace to improve these and all other mercies indulged us, to thy glory. And by the streams of thy goodness may we always be led up to thee, our divine Benefactor, in gratitude, love and obedience, through Jesus Christ, our Lord, Amen."

And, after having experienced bodily refreshment from the bounties of divine providence, feeling emotions of gratitude rising in his heart to the great Giver of every good and perfect gift, he expresses his sentiments in the following manner,

" Most merciful God, our daily Preserver and bountiful Benefactor, accept, we beseech thee, our thankful acknowledgments of thy goodness in the refreshment now received from the openings of thy liberal hand. Be pleased to supply the wants of the destitute and needy, and to bestow upon us, thine unworthy creatures, those further communications of thy goodness which thou seest to be needful and best for us ; especially, be pleased evermore to give us the bread and water of life, and may our souls be nourished up thereby to life everlasting, through Jesus Christ our Redeemer. Amen."

It is, in the view of EXEMPLARIUS, a plain duty, and but a very reasonable thing, thus to implore a blessing, and to return thanks at the table of God's common providence. He considers, that, without the divine blessing, outward enjoyments will prove but curses to those, who have them ; and with good reason queries, to whom should the children of men ever express the thankfulness of their hearts for mercies received, if not to that gracious God, without whose supporting hand no family or person could subsist a single moment? He cannot therefore feel easy in the neglect of so plain

a duty, and accordingly is sincerely resolved to keep up the regular discharge of it.

The day being now closed, and the season for retiring to rest, arrived, having experienced the divine protection and blessing through the day, and feeling a sense of increased obligation to God, EXEMPLARIUS, according to the dictates of the divine word, and of his own mind, and agreeably to the laudable example of primitive christians and the uniform practice of the truly pious, of latter ages, offers up with his household to the living and true God, the evening sacrifice; expressing his fervent devotions in sentiment and language, as here follows,

"Supremely great and infinitely holy God. Before thee angels bow and archangels veil their faces, being unable to behold the splendor of thy majesty. We thy sinful and unworthy creatures would bow ourselves before thee, with humility, reverence, and godly fear; and would offer up to thee our evening sacrifice of prayer and praise. Besides thee, there is no God. Thy name, alone, is Jehovah. Thy name, alone, is excellent in all the earth. We adore thee, for what thou art in thyself, and praise thee for what thou art unto us, by the communications of thy goodness. Every day brings new testimonials of thy favor. We have fresh experience of thy goodness, as often as we breathe; for, in thine hand, O Lord, our breath is, and thine are all our ways. We thank thee for the salvation of the day past, and that we are before thee, at this time, in circumstances of so much mercy. We praise thy name for the liberty enjoyed by us of uniting, as a family, in our address at the throne of thy grace. May we come into thy presence, believing thy perfections and providence, and believing that thou art a gracious and faithful rewarder of those who diligently seek thee. May we be enabled to seek thee aright, and ask of thee things agreeable to thy will; And O that thou wouldest be pleased to lend a listening ear to the voice of our supplication. May our prayer come before thee, as incense, and the lifting up of our hearts and hands be acceptable, as the evening sacrifice.

"Be pleased, O most merciful GOD to look down with a gracious eye upon us. Be merciful to our unrighteousness and forgive all our sins. Afford us the sanctifying influences of thy Spirit and deliver us effectually from the dominion and the pollution of sin. May we be brought into the glorious liberty of thy children, and made to rejoice in thee, as our Father, friend, and never failing portion. Prepare us for doing and suffering thy will on earth, and sanctify to us all our mercies, and all our trials. May we realize death, judgment and eternity, and be prepared for those solemn scenes.

"O Lord, be gracious to this family. Bless us in our family connexions, and in our domestic concerns. May we be faithful to the trusts reposed in us. May we serve thee and our generation according to thy will, and be prepared, finally, for the more perfect union, services, and enjoyments of thy heavenly kingdom.

"Dwell in this town. Cause religion to revive and flourish here. Suit of thy mercies to the particular circumstances of every family and every person; and may this people have abundant occasion to rejoice in the smiles of thy providence and in the blessings of thy grace.

Dwell in all our towns. Water and build up thy churches. Bless the ministers of thy word; and make them faithful and successful. Bless all orders and degrees of men. Make our rulers wise and faithful; may they be ministers of God for good; and may thy people lead quiet and peaceable lives in all godliness and honesty. Bless and prosper the means of grace, and the means of education; and cause

wisdom, knowledge, and virtue, to be the stability of our times.

" Bless all nations and kingdoms of the earth. May peace and liberty, truth and righteousness, pure and undefiled religion every where prevail, and all the inhabitants of the earth rejoice in thy salvation. And now, O Lord our God, be pleased to look with compassion and mercy upon us thy sinful creatures, and bless us with the saving health of thy countenance. Grant us, we beseech thee, thy holy protection this night. May we lie down in thy fear, rest in thy favor, be refreshed with sleep in the season of it, and awake in the morning, invigorated to the duties, and prepared for the events of another day. Fit us for all the duties and vicissitudes of life. May we glorify thee, on earth, and finish the work which thou has given us to do. May we stand complete in thy whole will, waiting for the coming of the Son of Man. And when thou in thy holy providence, shall see fit to call us off this mortal stage, whether it be sooner or later, whether it be suddenly, or with more previous warning, may we be found prepared for death, may we depart in peace, having seen thy salvation, and enter into that glorious, eternal rest, that remains to thy people.

" This our evening address, we present unto thee, in the name and as the disciples of Jesus Christ, and to the only wise God and our Savior, be ascribed everlasting praises. Amen."

Thus EXEMPLARIUS acknowledges God in all his ways, and as the priest of his household, offers up to the Most High the morning and evening sacrifice. And, in this way of duty, he finds that the divine presence and blessing more generally attend them, than formerly, when he neglected his duty, in this respect, when he cast off fear and restrained prayer before God. And this, among other things, greatly encourages him to persevere in the ways of well doing. He is influenced likewise, by the pleasure of an approving mind in the discharge of required duty, and by those declarations of the inspired volume, which assert, on the one hand, "that God will pour out his fury upon the heathen, that know him not, and upon the families that call not upon his name ;" and on the other hand, "that the Lord taketh pleasure in them who fear him, and that those who call upon his name in sincerity and truth, shall be saved."

PAULINUS.

A LETTER, ON A PARTICULAR PROVIDENCE.

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AN EXTRACT.

SIR,

" SINCE we can have no adequate idea of the Supreme Being, 'tis impossible to speak adequately of his perfections. Our highest expressions are far too low, and our most exalted faculties too impotent to reach him, who hath measured the waters in the hollow of his hand, and meted out the heavens with a span. How shall the human mind take in the perfections of its maker? How shall a weak finite being grasp infinitude?

It is natural for every one, who reflects thus upon the insufficiency of human understanding, to seek a better guide to lead him to the knowledge of his creator. When he carries his enquiries beyond the reach of human abilities, he has need of more than human assistance. This leads him to examine the sacred writings, where God has condescended in some measure to reveal himself to us. 'Tis too much to expect, that he should here shew us all his glory ; yet he has favored us with a distant view of him, as he did his servant Moses. His charms, as here described, are such as no mortal unenlightened could describe, conceive, or comprehend. His duration is eternity, his being perfection, his habitation infinitude and the universe his work. The

scriptures are full of such sublime notions of the Deity. Yet these writings are disregarded by the beau monde, and trampled upon by the free thinking gentlemen of this age. These writings are by some, thought unworthy of examination ; and that for this strange reason ; because, say they, those books, so used, would not only countenance either of our opinions, but any other. Now to suppose that God hath revealed his will to mankind, and yet revealed it in such terms as are capable of different interpretations, and may be applied to countenance all opinions of whatever kind, to suppose this I say is impious and absurd. But not to insist too rigorously on these deductions, but lest it should be thought, by the opposers of my opinion, that I have used these books unfairly, and put a forced interpretation upon a few texts merely to serve my present purpose, I shall recite a few passages for the satisfaction of every impartial reader. What comprehensive views do the scriptures afford us of God's omniscience and omnipresence. In him we live and move and have our being. There is not a word in our tongue, but he knoweth it all together. He dives into all our imaginations, he understandeth our thoughts afar off.* He looketh to the ends of the earth and seeth under the whole heaven. Hell is naked before him, destruction hath no covering. Wherever creation reaches, whereever space extends he is ; he is where nothing else is, and nothing else can be where he is not.† Whether then says the Psalmist, shall I go from thy presence ? Whether shall I fly from thy spirit ? If I climb up into heaven thou art there ; if I go down into hell, thou art there also. If I take the wings of the morning and remain in the utmost part of the sea, even there also shall thy hand lead me, and thy right hand shall hold me. If I say peradventure the darkness shall cover me, then shall thy night be turned to day ; yea the darkness and light to thee are both alike. So far the scripture confirms our opinion of God's omnipresence.

And this doctrine is so agreeable to reason that we meet with it in the writings of the enlightened heathens.* Tully cites Pithagoras affirming, that God is a spirit, or mind, which doth pass through all things. And in another place he cites it as Thales's saying, which he commends,† that men ought to think, that God beholds every thing, and fills every place. Seneca, speaking of God saith,‡ He is every where, and always at hand. And in another place. We can turn ourselves no where, but we shall meet him. He fills his own work. To this let me add the words of a late writer, with whose ingenious performances the world is well acquainted. Speaking of God's omnipresence he says§ If we consider him in his omnipresence and omniscience, his being passes through, actuates and supports the whole frame of nature. his creation and every part of it is full of him. There is nothing that he has made, that is either so distant, so little, or so inconsiderable, which he does not essentially inhabit. His substance is within the substance of every being, whether material, or immaterial, and as intimately present to it, as that being is to itself. A little afterwards he cites and commends a passage of Sir Isaac Newton's where he considers infinite space, as the sensorium of the godhead.

I dont offer these quotations as a direct proof of the thing I am speaking of, only so far as scripture, and the general consent of the wisest men, in former times, is of

*Job xxviii, ver. 24. xxvi, 6.
†Psalm cxxxix, ver. 7, 11.

* De nat, deorum.
†De legib. lib. 2.
‡Epist. 95.
§Spec. Num. 565.

any authority, so far is this attribute of God's omnipresence rendered highly credible.

But some claiming a superiority of judgment, in defiance of these authorities, affirm, that though any one may hold the universal presence of the divine power, he may not have conceived the ubiquity of person, nor imagined the sensorium of God co-extensive with space, much less have limited it to the residence of mankind.

I have already observed that scripture expressly contradicts this opinion; and now let the impartial reader judge, who is most worthy of credit, they who build castles in the air, and have no grounds for what they believe, or they, who establish their opinion and build their faith upon the sacred writings, that sure foundation, which can never be removed.

The asserters of God's omnipresence do believe that he is a being not confined by any bounds of space; but that he is essentially present in all places, that we can see, or can imagine, and infinitely beyond. The asserters of the other scheme do believe, that he is bounded by certain limits of space; so that it may be said, he is here, and not there; thus far he reaches and not farther. Which of these tenets is most worthy of God, I leave the reader to determine.

I have taken the more time to confirm this doctrine of the ubiquity of the godhead, because I believe it will be easily granted, that if God is present to every thing, he cannot but be attentive to every thing, and privy to all the modes and parts of its existence. And this opinion I always thought very innocent, since reason, as well as revelation, assures us that he is not absent from us, though he is undiscovered by us. But it is objected to this doctrine, that it is the engine of superstition, and leads men according to their several constitutions to bigotry and despair, I must confess, I cannot see how this doctrine can promote bigotry or superstition; and it may with greater justice be affirmed of the other scheme, that it leads men to despair. For who is more likely to grow desperate, than he, who thinks that God takes no care of human affairs; but that we are left to sail in the tempestuous ocean of this world, every minute in danger of rocks and quicksands, without any pilot to steer us. And what can more effectually extinguish the melancholy thought, of being overlooked by our maker in the multiplicity of his works, and the infinity of those objects among which he seems incessantly employed, than the consideration of his omniscience and omnipresence.

When we thus consider God Almighty, as an omniscient and omnipresent being, every uncomfortable thought vanishes. There is no room for despair in the presence of that God, who is able to cheer our minds, and bear us up in the midst of all those horrors, which encompass us. How happy therefore is he, who by prayer and meditation, by virtue and good works, opens this communication between God and his own soul? Though he be set in the midst of adversity, and surrounded on all sides by difficulties and dangers, yet he knows that his helper is at hand, and always nearer to him than any thing else can be, that is capable of annoying, or terrifying him. This consideration of the omnipresence of the Deity should be kept awake in us at all times. It should be interwoven with all our thoughts and perceptions, and become one with the consciousness of our being. It is not to be reflected on in the coldness of philosophy, but ought to sink us in the lowest prostration before him, who is so astonishingly great, wonderful and holy.

To avoid prolixity, I have only endeavored, at present, to shew the reasonableness of believing a particular providence, for which we have all the evidence of which

the nature of the thing will admit.

Your's, W. I.

For the Magazine.

AN ADDRESS TO YOUNG PEOPLE.

IT will be taken for granted, in this address, that you have not deliberately discarded those general principles which are common to natural and revealed religion. You do not rank your own existence, it is presumed, in point of duration, with that of the brutes. While they have no future life, you expect to be immortal. Consider, deliberately, what is implied in this expectation, You expect to live eternally; to hold an existence commensurate with the existence of God; that amidst the revolving periods of eternity, that point of duration will never arrive, when your being shall be extinguished. All prudent persons have some regard to their situation, the next week, month, or year. It is presumed, that all persons who read these remarks, have something of this prudence. If you have some concern to make provision for this life, a season so short and precarious, as to be rightly compared to a *flower*, *shadow* and *vapour*, is it not most highly important to make provision for eternity?

I well know that youth is a season, to which many people suppose religion to be wholly unsuitable. They view it as one of the *privileges*, of the young, to *live as without God in the world*. They suppose, that he, who requires young people to *seek first the kingdom of God, and the righteousness thereof*, acts as unreasonably as that parent who should expect his prattling children to assume the dress, port, and gravity of old age. But on what foundation, does this opinion rest? Does difference of age alter our relation to God? Is he not as truly the creator, supporter, and benefactor of the young, as of the aged? Are you not as completely in the hands of God, and dependent on his providence, as they are? Were not the rational powers of both, given for the same general purpose? If God has created and defended you, and made you partakers in the bounty of his providence, can you deny his right to prescribe the manner, in which you shall live; to require that you live *soberly, righteously, and piously in the present world?*

But your *interest* is, in this respect, perfectly coincident with *duty*. Allowing that you have immortal souls, this matter is placed beyond question. For God has made no difference, as to the terms of salvation, between the aged and the young. The latter cannot enter into the Kingdom of God, without the same qualifications that are required of the former. As genuine piety is required of them, so is it required of you; and consequently, while you remain destitute of this, your immortal souls are exposed to endless ruin.

Perhaps you are ready to acknowledge the truth of the preceding observations, but would distinguish yourselves from others more advanced. They are, in the usual course of nature, nigher to death, than you. An expectation of long life would, in them, be very absurd; but in regard to yourselves, you suppose it reasonable enough. The punishment of reprobates is dreadful indeed, but though you live carelessly, now, your design is to make seasonable provision against it.

What absurdity, what madness doth sin produce! Consider, my young friend, on what a precarious calculation, you venture immortality. Did you never attend the funeral of any, but of those who died by the pressure of years? Do you not know, that the young often die, while the aged are spared? Do you not know, that many vigorous, blooming, and thoughtless young people have been abruptly hurried into eternity? However firm your bodily constitution, be assured, there is nothing in it, which secures you from mortal sickness, or casualties.

But perhaps you imagine, that were the worst to happen, and should death come suddenly, still your condition would be as good as the condition of others ; you are not conscious of any enormous crimes. Be it so. We will allow, that you are externally free from great crimes. Still, have you that piety, which the gospel represents as being essential to a justified state ? Mankind in general have it not; and, therefore, your resemblance to them can be no mark in your favour. But you, it may be, are ranked among the innocent ; among those, who are said to possess every virtue, do not give credit to this flattery. You are not innocent before God ; but, in common with the writer of this address, and all the children of men, you are sinners, whom the divine justice might consume ; and of course, you can entertain no rational hopes but from divine mercy. Granting that your outward carriage is decent and amiable ; permit me to ask whether your chief desire and concern is for the soul and eternity ? Whether you seek first the kingdom of God and the righteousness thereof ? Whether your attention is directed to the invisible world, as to the place of your future eternal residence ? Have you a real desire to be conformed, in heart and life, to the moral image of God, as portrayed in the gospel ? Do you choose God for your portion, and really prefer the spiritual exercises of heaven, to any employment on earth ? If this be your character, I do not say, that you will withdraw yourself from society ; nor do I say *confidently*, that you will abandon every amusement ; but, of this, I am sure, that many of the amusements, in fashionable life, will appear to you, altogether beneath the regard of an immortal spirit, who has eternity in view ; and, as to the rest, were it ascertained, that the gospel required you to abandon them, you would not think much of the sacrifice.

LEIGHTON.

For the Magazine.

MEMOIRS OF THE REVEREND AND PIOUS RICHARD BAXTER; CHIEFLY TAKEN FROM HIS FUNERAL SERMON, PREACHED BY DOCTOR BATES; AND FROM HIS LIFE, AS ABRIDGED BY DOCTOR CALAMY.

I SHALL not speak of his parentage and his first years, saith doctor Bates, but I must not omit a testimony which I received concerning his early piety. His father said, with tears of joy, to a friend, "my son Richard, I hope, was sanctified from the womb ; for when he was a little boy in coats, if he heard other children, in play, speak profane words, he would reprove them, to the wonder of those, who heard him."

He had not the advantage of an academical education ; but by the divine blessing on his rare dexterity and diligence, his sacred knowledge was in that degree of eminence, which few in the University, ever arrive to. Not long after his entrance into the ministry, the civil wars began, and the times rained blood so long, until the languishing state of the kingdom was almost desperate and incurable. How far he was concerned as chaplain in the Parliament's army, he has published an account, and the reasons of it.

After the war, he was fixed at *Kidderminster*. There his ministry was, by divine influence, of admirable efficacy. The harvest answered the seed that was sown. Before his coming, the place was like a piece of dry and barren earth; only ignorance and profaneness, as natives of the soil were rife among them. But by the blessing of God on his labors and cultivating, the face of paradise appeared there, in all the fruits of righteousness. The bad were changed to good, and the good to better.

His prayers were an effusion of the most lively, melting expressions, and his intimate, ardent af-

fections to God. *From the abundance of the heart his lips spake.* His soul took wing for heaven, and wrapt up the souls of others, with him. Never did I see or hear a holy minister address himself to God, with more reverence and humility, with respect to his glorious greatness ; never with more zeal and fervency correspondent to the infinite moment of his requests ; nor of more filial assurance in the divine mercy.*

In his sermons, there was a rare union of arguments and motives to convince the mind and gain the heart. All the fountains of reason and persuasion were open to his discerning eye. There was no resisting the force of his discourses, without denying reason and divine revelation.

Besides, his wonderful diligence in catechising the particular families under his charge, was exceedingly useful to plant religion in them. Personal instruction and application of divine truths, has an excellent advantage and efficacy to insinuate and infuse religion into the minds and hearts of men, and by the conversion of parents and masters to reform whole families, that are under their immediate direction and government. While he was at *Kidderminster*, he wrote his *reformed pastor*, in which, he proves, beyond all cavil, that the duty of ministers is not confined to their study, and the pulpit, but that they should make use of opportunities to instruct families within their care, thus preaching Christ from house to house. The character of a faithful minister delineated in that book, was a copy taken from the life, even from his own zealous example. His unwearied industry to do good to his flock was answered by correspondent love and thankfulness. He was an angel in their esteem.

He continued among his beloved people, until he came to London, in the year 1660, when Charles II. was restored to the throne.

Mr. Baxter, after coming to London, during the time of liberty, did not neglect that which was the principal exercise of his life, the preaching of the gospel, being always sensible of his duty of saving souls. He preached at *St. Dunstan's*, on the Lord's days, in the afternoon. I remember one instance of his firm faith, in divine providence, and his fortitude, when engaged in his ministry there. The church was old, and the people were apprehensive of some danger in meeting in it. When Mr. Baxter was preaching, something, in the steeple, fell down, and the noise struck such terror into the people, that they presently ran out of the church, in wild confusion. Their eagerness to haste away put all in a tumult. Mr. Baxter, without visible disturbance, sat down in the pulpit. After the hurry was over, he said, to compose their minds, *we are in the service of God, to prepare ourselves, that we may be fearless at the great noise of the dissolving world, when the heavens shall pass away and the elements melt with fervent heat ; the earth also, and the works therein, shall be burnt up.*

In Mr. Baxter, there was an extraordinary union of divine knowledge and other spiritual graces, with the lowest opinion of himself. To one who sent a letter to him, full of expressions of honor and esteem, he wrote as follows, *you do admire one you*

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*Notwithstanding the eminence of Mr. Baxter's piety, he was, it appears, through a considerable part of his life, occasionally doubtful, as to his own spiritual state. Remaining, corruption was, to him a continual source of uneasiness ; an occasion of fear, circumspection and self abasement. In his view the evidence of men's justification must always be proportionate to their progress in piety.

By what means, this eminent man directed christians to seek for assurance of God's favor, may be seen in his Saints' Everlasting Rest.

do not know ; knowledge will cure your error. To the same person expressing his veneration of him, for his excellent gifts and graces, he replied with warmth, *I have the remainders of pride in me, how dare you blow up the sparks of it ?*

In conjunction with humility, he had great candor for others. He could willingly bear with persons of different sentiments ; *he would not prostitute his own judgment, nor ravish that of others.*

His pacific temper was a clear character of his being a child of God. How ardently he endeavoured to cement the breaches, among us, which many widen and keep open, is well known. He said to a friend, *I can as well be a martyr for love, as for any article, in the creed.*

'Tis strange, to astonishment, that those who agree, in the substantial and great points of the reformed religion, and are of different sentiments only in things not so clear, nor of that moment as those, wherein they consent, should still be opposite parties.

Love to the souls of men was the peculiar characteristic of *Mr. Baxter's* spirit. It was his meat and his drink, the joy of his life to do good to souls. His industry in study, was almost incredible. He had a sensitive nature desirous of ease, as others have, and a feeble body, yet such was the continual application of himself to his great work, as if the labour of one day had supplied strength for the duties of another, and the willingness of the spirit had supported the weakness of the flesh. In his usual conversation, his serious, frequent, and delightful discourse was of divine things, to inflame his friends with the love of heaven. He received with tender compassion, and condescending kindness, the meanest that came to him for counsel and consolation. He continued to preach so long, notwithstanding the languishing state of his health, that the last time, he almost died in the pulpit. It would have been his joy to have been *transfigured on the mount.*

A CONCISE VIEW OF THE CHARACTER OF THE REV. MR. JOHN COTTON, ONE OF THE FIRST MINISTERS OF BOSTON IN NEW ENGLAND, EXTRACTED CHIEFLY FROM HIS LIFE, WRITTEN BY THE REV. MR. JOHN NORTON.

Mr. COTTON was born in Derby in England. He was blessed with pious parents, who expressed an early solicitude for the instruction and government of their son in his minority. This parental care was soon encouraged beyond expectation, in the first fruits of their young son's proficiency ; more and more increasing great hopes concerning him, during his whole residence at the grammar school at Derby. At thirteen years of age he was admitted into Trinity college in Cambridge. Here, by his unwearied diligence in his literary pursuits, by his winning behaviour, and distinguished improvement in the various branches of literature and science, he so recommended himself to the President and fellows that he would undoubtedly have been elected fellow of that college after he graduated ; but on account of the extraordinary expence of building their great hall at that time, their election was necessarily deferred.

From Trinity, Mr. Cotton was removed to Immanuel College, that happy seminary both of piety and learning. Here he was no less distinguished than before. As an evidence of the high opinion, which the President and fellows of this institution entertained of him, he was honored with a fellowship among them, after a diligent and strict examination, according to the statutes of that house.

As he was a lover of labor, so he was communicative, a diligent tutor ; had many students committed

to his care. He was both able and apt to teach. Ability to instruct youth argues a wise man. To guide man, Nazianzen accounted the art of arts. To be willing to teach argues a good man. Such was his academical dexterity, his facility in communicating knowledge, and his winning and accomodating manners, that he won the hearts of his scholars both to himself and to a love of learning. His pupils honored and loved him. He was a tutor, friend and father to them.

The manner of his conversion was as follows, nearly in his own words.

During his residence in the university. God began to work upon him under the ministry of Mr. Perkins. But these first motions and impressions upon his heart, he suppressed, thinking, that if he should trouble himself with matters of religion, according to the light he had received, it would be an hindrance to him in his literary pursuits, in which he was then wholly engaged. Therefore he was willing to silence those inward suggestions and callings from the spirit, and did designedly defer the prosecution of that work till afterwards. At lenght, walking alone in the field, and hearing the bell toll for Mr. Perkins, who then lay dying, he felt a secret joy in his heart, that he should now be rid of him, who had (as he said) laid siege to his heart. But this thought became the cause of great affliction to him. God impressed it upon his spirit, with the aggravation of it, and made it an effectual means of convincing and humbling him, under a sight and sense of the natural enmity of the human heart against God. Afterwards, hearing doctor Sibbs preach a sermon upon regeneration, where he first showed what regeneration was not, when opening the state of a civil man, Mr. Cotton saw his own condition fully discovered, which through mercy, brought him to a stand, as plainly seeing himself to have no true grace. All his false hopes and grounds now failed him. And so he continued a long time in an uncomfortable despairing condition. And this was his sorest burden, that he had designedly withstood the means and offers of grace and mercy, which he found had been tendered to him; till it pleased God to let in some word of faith into his heart, causing him to look to Christ for healing, which word was dispensed to him by doctor Sibbs, which begat in him a singular and constant love of the doctor, of whom, he also was answerably beloved.

During his residence at the university, he was rendered famous by his occasional orations and discourses, so accurately performed, in respect of invention, elegancy, purity of style, ornaments of rhetorick, elocution, and oratorical beauty of the whole, that he was looked upon as another Zenophon throughout the university.

When he commenced preacher of the gospel, his spirit savored of the cross of Christ more than human literature, and being taught of God to distinguish between the word of wisdom, and the wisdom of words, his speech and preaching was not with the enticing words of man's wisdom, but in the demonstration of the spirit and of power.

In compliance with the desire of the church and people of Boston in Lincolnshire, he settled in the gospel ministry with them, about the 28th year of his age. In this golden candlestick of the Lord, he was a bright and shining light. In the first of his ministry, he was exercised with some inward trouble, which occasioned great dejection of mind. But the providence of God overruled this inward trouble for his greater spiritual and temporal comfort afterwards. He preached for several years without opposition, and the people of Boston, and the towns in the vicinity, accounted themselves happy,

in the enjoyment of such an eminent servant of God. Afterward, Mr. Cotton, not being able in conscience to comply with the ceremonies imposed by the Diocesans, experienced much trouble on account of his nonconformity. And this finally occasioned his leaving Boston in Lincolnshire and coming to Boston in New England.

Previous to his removal he married his second wife Mrs. Sarah Story, then a widow. He was blessed above many in his marriages, both his wives being eminent for piety, gravity, sobriety and fidelity, like Euodias and Syntyche, fellow laborers with him in the gospel. By the first he had no children; the last was a fruitful vine unto him. Her first son was born, on their passage from Europe to America. He who left Europe childless, arrived a joyful father in America. God, who promiseth to be with his servants when they pass through the waters, having caused him to embrace a son by the way, in memorial thereof, he called his name Seaborn, to keep alive, said he, in me, and to teach him, if he live, a remembrance of seamercies from the hand of a gracious God. This son was devoted to the ministry of the gospel, and was afterwards settled in the ministry in Hampton, in the state, now called New-Hampshire.

Mr. Cotton's arrival at Boston was esteemed, by the people of this infant settlement, a great blessing of God. They were in much perplexity about settling the matters of the Church and Commonwealth. This eminent servant of God, this man of understanding was as eyes to them in the wilderness. Christians, and magistrates looked to him for advice; and he was eminently useful in regulating the affairs both of Church and state. At the request of the general court of Massachusetts, he wrote an abridgment of the laws of Moses, which were supposed to be of moral and perpetual obligation. He was a faithful labourer in this vineyard of the Lord and highly esteemed of all for his works sake. And while he was indefatigable in teaching the doctrines of the holy religion of Jesus, he enforced them by his eminent practical piety. Those, who best knew his daily life and conversation, cannot but give a large testimony to his piety. A saint, above many of the saints, manifestly declared in the consciences of the godly, amongst whom he walked, to be the epistle of Christ, known and read of all men. In his house, he walked with a perfect heart; he was an example to the flock, clothed with love and humility amongst his brethren; one of a thousand in respect of his worth; but, as one of the multitude in respect of his facile and companion-like behavior. Both ability and modesty, in such a degree are not ordinarily to be found in the same man. Others with much affection beheld the beauty of his face, while himself was as one, who knew not that his face shined. He was a father, friend and brother to his fellow elders, and a shining light before men.

As the being of man, so the well being of human affairs depends not a little upon domestic government, whence are the seminaries and first societies of mankind. He well knew a bishop ought not to be defective in so momentous a duty, incumbent upon all heads of families. He must be one, who ruleth well his own house. In conscience whereof, he, rising early in the morning, as soon as he was ready, called his family together, which was also his practice in the evening, to the solemn worship of God; reading and expounding, and occasionally applying the scripture unto them, always beginning and ending with prayer. In case of sin committed by child or servant, he would call them aside privately, the case so requiring, lay the scripture before them, causing them to read that, which bore witness a-

gainst such offence ; seldom, or never correcting in anger, that the dispensation of godly discipline might not become less effectual thro' the intermixing of human passion. He began the Sabbath at evening, therefore then performed family duty after supper, being larger than ordinary in exposition ; after which, he catechised his children and servants, and then returned into his study, the sabbath morning he also spent in his study, until the bell called him to the house of God. Upon his return from meeting, he returned again to his study, the place of his labor and prayer, unto his private devotion, where, having a small repast carried him for his dinner, he continued 'till the tolling of the bell. The public service being over, he withdrew for a space to his prementioned oratory for his sacred addresses unto God, as in the forenoon, then came down, repeated the sermon in the family, prayed, after supper sung a Psalm, and towards bed time, betaking himself again to his study, he closed the day with prayer. Thus he spent the Sabbath continually.

In his study, he neither sat down unto, nor arose from his meditations without prayer. Whilst his eyes were upon his book, his expectation was from God. He had learned to study, because he had learned to pray ; an able student, a gospel student, because unable to study without Jesus Christ. The barrenness of his meditation at sometimes, yea though his endeavours were most intense upon a good matter, convinced him, whence it was, that his heart musing upon the same subject at another time, his tongue became, as the pencil of a ready writer. As he was not comparatively, wanting in parts, learning, or industry ; so was he more careful not to trust in them, but to fix his dependance totally upon God. Herein not unlike unto Bradford, of whom we read, that he studied kneeling. Another Synesus, who was wont to divide his life between prayer and his book. Like unto Paul, not sufficient of himself to think any thing as of himself, and professing all his sufficiency to be of God. But we will give ourselves continually to prayer and to the ministry of the word. Men of labour and men of prayer.

As any weighty cause presented itself, either in the church, commonwealth, or family, he would set days apart, to seek the face of God in secret, such were the bowels of this spiritual father, the horseman and chariot of this Israel. He might say, with Paul, he was in fastings often. His conversation upon earth was a trading in heaven ; a demonstration of the praises of him, who had called him ; a practical and exemplary ministry of grace unto the hearers and beholders ; a temperature of that holiness, sweetness and love, which continually gained upon the hearts of many spectators. The habitual gracious scope of his heart in his whole ministry, is not illegible in that usual subscription of his, at the end of all his sermons. *Tibi Domine*, unto thy honor O Lord.

He had a happy talent in solving difficult cases of conscience, and many who applied to him in such difficulties found great satisfaction. Mr. Cotton's non-conformity with the church of England, and his adherence to the congregational order drew upon him shafts of envy and malice from many enemies. But amidst all his conflicts, he maintained his spirit in the meekness of wisdom. Passing over many things, which might be mentioned, it may suffice to observe, that Mr. Cotton continued a faithful and ardent labourer in this vineyard of the Lord, until his strength failed.

Being afflicted with bodily indisposition, of a threatening nature, he took for his text, at a public lecture, 18th November, the 4 last verses of the 2d epistle to Timothy, giving this reason, for speaking so many verses together, because, otherwise, he said, he should not live to make an end of that e-

pistle. He chiefly insisted upon these words grace be with you all, so ended that epistle and his lectures together. For upon the Lord's day following, he preached his last sermon from John i, 14. "And the word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten son of the father full of grace and truth."

After this he devoted himself wholly to preparation for his dissolution. He made his will and set his house in order. When, by reason of weakness, he was no longer able to appear in public, all classes of people, magistrates, ministers, neighbours, and friends, from far and near, and especially his own people resorted unto him daily, as to a public father for council and advice. When the neighboring ministers visited him in which duty they were frequent, they received his affectionate thanks for their love. He exhorted them, as an elder and a witness of the sufferings of Christ, to feed the flocks, having this for their encouragement, that when the chief shepherd shall appear they shall receive a crown of glory, which fadeth not away.

Perceiving his bodily indisposition and weakness to increase, agreably to the apostle's injunction, he sent for the elders of the church of Boston to pray over him, which last solemn duty was performed with much affection and many tears ; Mr. Cotton then said, through grace he had now served God forty years, it being so long since his conversion, during which time he had been faithful to his God. Here he took occasion to exhort his brethren to great fidelity to their divine master. He greatly lamented that the love of many and some of their own congregation had grown cold to the ordinances of God, and called upon the elders for greater watchfulness in that respect.

He now calls his dear consort and children around him, to give them his last solemn counsel and advice, and pronounce his righteous benediction upon them. This was his last solemn transaction with man upon earth.

Perceiving his departure at hand, and having nothing to do, only that great work of dying in the Lord, he entirely composed himself to meet his dissolution. He desired that he might be permitted to improve the few remaining moments of his life without any interruption of his devotions and divine soliloquies between God and his soul. To this end he caused the curtain to be drawn, and requested that the chamber might be kept private, except one or two friends, whose assistance was necessary. On the 23d of December 1652, he quietly breathed out his spirit into the hands of God, who gave it, in the 68th year of his age. Thus eminent in life and comfortable in death, was this pious servant of God. The eyes of his immortal soul beheld the face of Jesus, before his bodily eyes were closed in death.

Influenced by religious motives and a regard to the rights of conscience in the worship of God, the first settlers of New-England fled from their native land to this then howling wilderness. And their cause was greatly honored by the eminent piety, knowledge, and fidelity of this, and many other ministering servants, whom God early employed to dispense the gospel among them.

NOTE.

The rev. John Wilson was settled in Boston in 1632. The rev. John Cotton became his colleague, in the following year, and died, in 1656, aet. 68.

For the Magazine.

Messrs. Editors,

Please to admit the following extract from professor *Scougal's "Life of God in the soul of Man."*

THE EXCELLENCE OF HUMILITY.

ONE of the most essential branches of religion is *humility* ; and however to vulgar

and carnal eyes, this may appear an object, base, and despicable quality, yet really, the soul of man is not capable of any higher, or more noble endowment. It is a silly ignorance, that begets pride; but humility arises from a nearer acquaintance with excellent things, which keeps men from doating on trifles, or admiring themselves on account of some petty attainments. Noble and well educated souls have no such high opinion of riches, beauty, strength, and other such like advantages, as to value themselves for them, or despise others, that want them; and as for real worth, and inward goodness, the sense, which they have of the divine perfections, makes them think very meanly of any thing they have hitherto attained, and be still endeavouring to surmount themselves, and make nearer approaches to those infinite excellencies, which they admire.

I know not what thoughts people may have of humility, but I see almost every person pretending to it, and shunning such expressions and actions as make them to be accounted arrogant and presumptuous; so that those, who are most desirous of praise, will be loth to commend themselves. What are all those compliments and modes of civility, so frequent in our ordinary converse, but so many protestations of our esteem for others, and of the low thoughts, which we have of ourselves? And must not that humility be a noble, excellent endowment, when the very shadows of it are accounted so necessary a part of good breeding?

The pleasure and sweetness of a humble temper.

Again, the grace is accompanied with a great deal of happiness and tranquillity. The proud and arrogant person is a trouble to all, who converse with him; but most of all, unto himself. Every thing is enough to vex him; but scarce any thing sufficient to content and please him. He is ready to quarrel with every thing that falls out, as if he himself were such a considerable person, that God Almighty should do every thing to gratify him; and all the creatures of heaven and earth should wait upon him and obey his will. The leaves of high trees do shake with every blast of wind; and every breath, every evil word will disquiet and torment an arrogant man. But the humble person has this advantage, when he is dispised, that none can think more meanly of him, than he does of himself. And withal, as he is less affected with injuries, so indeed is he less obnoxious to them. Contention, which cometh of pride, betrays a man into a thousand inconveniences, which those of a meek and lowly temper seldom meet with. True and genuine humility begetteth both a veneration and love among all wise and discerning persons; while pride defeatheth its own design, and depriveth a man of that honor, it makes him pretend to.

But as the chief exercises of humility are those, which relate to almighty God, so these are accompanied with the greatest satisfaction and sweetness. It is impossible to express the great pleasure and delight, which religous persons feel, in the lowest prostrations of their souls before God; when having a deep sense of the divine majesty and glory, they sink, if I may so speak to the bottom of their beings, and vanish in the presence of God, by a serious and affectionate acknowledgment of their own nothingness, and the imperfection of their attainments: When they understand the full sense and emphasis of the Psalmist's exclamation, "Lord what is man?" and can utter it with the same affection. Never did any haughty and ambitious person receive the praises and applauses of men with so much pleasure, as the humble and religious do renounce them: *Not unto us, not unto us, but to thy name be all the glory.*

TO THE EDITORS OF THE PISCATAQUA EVANGELICAL MAGAZINE.

The following account of the exercises and remarks of miss ..... B, in her last sickness, are presented for insertion, if thought calculated to promote their general design.

PREVIOUS to her last sickness, the subject of this narration was to the writer unknown ; but from what then appeared, her life, like the life of many, was a life of careless disregard and contempt of religion, a life of pleasure and dissipation, as far as her circumstances would permit ; to which the Sabbath, as most convenient was probably most frequently devoted. After prayers had been desired for her, in the religious society to which she considered herself as belonging, the minister of the society called to see, and converse with her. He found her, in a good degree, anxious and concerned about her state and prospects. After the usual introductory remarks, he drew near her bed side, and began to talk freely upon subjects supposed to be suited to her case ; this appeared to increase her anxiety and agitation, and she soon interrupted what was saying, by exclaiming, sir, "I have never been baptized, will you baptize me." He answered yes, when he is satisfied you are a proper subject of that ordinance. A conversation then ensued upon the nature of that ordinance, its design, the place that it held in the christian scheme, the danger awakened sinners were in of resting in the observance of external rites and institutions, instead of truly repenting and believing in Christ. The necessityof repentance and faith were then endeavored to be shewn, both from the nature of things, and the constitution of the gospel, and she was exhorted to serious consideration of her ways and confession of her sins. With the greatest frankness and simplicity, she acknowledged she had lived a careless and wicked life, and recounted much of her conduct, mingled with penitence and abasing reflections. When the minister had prayed, and was about to take his leave, she desired him to come to her bed side, and said, sir, "I have not told you all yet, I have had a child, is that a sin that cannot be forgiven ?" After some remarks upon this, alas, too common and shameful sin, which will sooner or later be called to remembrance, she was told that the blood of Christ would cleanse the *true penitent* from all sin of whatever nature or date ; and that without repentance no sin could be forgiven however small it might be thought, or carelessly committed ; for if we repent not we must perish, with these declarations the minister took his leave.

Not many days after, she was again visited, and found pretty much in the same state of mind in which she was left at the last visit. If there were any alteration, convictions were more pungent, and there seemed to be a deeper sense of the corruption and depravity of the heart, the source from whence actual sins proceed. A conversation ensued upon the plan of pardon, peace, and salvation by Jesus Christ which seemed very much to interest and affect her. A prayer with and for this sick and distressed person closed this visit.

After a few days she was again visited by her minister, but how different her appearance, how different her reception ! Peace and serenity seemed seated on her countenance, and the voice of grief, of mourning, and lamentation was turned to praise, "O sir, said she, I have found relief. I hope and trust I have obtained pardon and peace ; that my sins, though many and very great, are all forgiven, and will not forever separate me from God and heaven." Being asked when this so great change took place in her views and exer-

tises, she answered, "last night, in the night, as I was musing on my bed, and thinking of my lost and deplorable condition, I suddenly had such a sight and sense of the fulness there is in Christ, of the sufficiency of his merits, of his ability to save me, and of his willingness and readiness to do so, as made me willing to venture all upon him, which I hope I did, and I see such a beauty and glory in him, as I cannot describe, nor pretend to tell." She then talked of his loveliness and preciousness to the surprise of all, who were present to hear her, but her expressions were not so accurately noted nor so distinctly remembered as to render it possible to repeat them. In the course of this visit she repeated her desire of being baptized and of giving herself away entirely to Christ, which renewed the conversation upon the nature and design of this ordinance, and of the obligation of all, and especially of those that had reason to hope that they had repented and believed in Christ, to walk in all the commandments and ordinances of the Lord; to come to the sacrament of the Lord's supper, as well as to claim the privilege of baptism. Of this she had not thought, and the common notion, of the great difference there is between gospel ordinances, seemed to induce a suspence upon her mind, and a doubt of qualification for so serious a transaction. After praying she was left to her own reflections, and to the teachings of that spirit by whom the work of grace is begun and perfected.

At a succeding visit, the conversation respecting her baptism and profession of religion was renewed, and she appeared satisfied that it was her duty not only to be baptized but to come into full communion with the church and attend upon the sacrament of the Lord's Supper; "but," said she, "I don't want to be baptized, in private, I want to take Christ before the whole assembly; yea before the whole world, if I could. O, I see him to be so lovely, I long to tell the whole world, He is my beloved and my friend, the chief among ten thousand. It seems to me, said she, "that people are ashamed of Christ, ah, and I was ashamed of him once, I have been ashamed of him all my life, but now would I rejoice in him and in nothing else. I wish I may so far recover as once more to go to meeting to confess Christ before men, once more go to meeting knowing what I go for. I have been often to meeting," she added, "but I never knew what I went for; to see and be seen, to meet with my acquaintance and amuse myself, were my objects, but now I want to go that I may see God, and enjoy communion with him. I hope God will grant my desire and raise me up so far that I may once more visit his earthly courts." For a considerable time these desires were strong with her, and her baptism was delayed, hoping that an opportunity might present, for a public administration of the ordinance. But her disorder increased and her decay though gradual, was very manifest. Her mind was generally calm and her conversation edifying. She often expressed a wish to ses her acquaintance, and whenever she was gratified, she intreated, warned, and earnestly exhorted them to attend to religion, and seek and serve God while they were in the enjoyment of health and strength. Among various other remarks, it is particularly recollected at one time she observed, "that sinners exceedingly erred in thinking a religious life a gloomy one, and that they only had pleasure and enjoyment. Why," said she, "separate from the happiness of having our sins pardoned, and our souls at peace with God, the christian enjoys much more, from the things of this world, than the sinner does; to use her artless language, "when the christian sees the grain and the grass grow, he sees and knows that it is God

makes them grow, and he enjoys God in them ; in taking his daily necessary food, he sees that it is God, who provides it for him, and gives it to him, and he enjoys God in it. O, how blind have I been to all these things ! I did not use to think, or know from whence my food came, but now I see that it is God giveth me every mouthful I eat, and I enjoy him in it, and receive it with thanksgiving."

After some little time her desire of living, for the purposes of a public surrendery and dedication of herself to God, seemed to be gone ; or was rather exchanged for an earnest desire to depart and be with Christ, and as the hope of her ever being able to go out grew less and less, by the constant increase of her complaints, it was thought imprudent to delay her baptism and admission to the Church any longer ; a number of christian friends being collected for the purpose, the covenant was propounded to her, she assented to the profession of faith, was washed in the name of the Father, Son and Holy Ghost, and declared a member in full communion with the church of Christ. It a was serious and solemn season, both to her and to the attendants. After this her habitual desire was to be released from the body, to have the days of her tribulation shortened and closed, this desire she so frequently expressed and with so much ardor, that the minister who attended her thought it his duty to caution her, lest she should dishonor and provoke God, by a want of due submission to his will. She seemed not to have thought, that she could exceed in those desires, but after some remarks she appeared convinced of her danger, and resolved to watch, and patiently wait God's time. Upon its being suggested to her, that, low as she was, she might possibly recover, she burst into a flood of tears, aloud, "I cannot bear the thought of coming back again into this sinful and ensnaring world. I feel such a love for Christ and see such a beauty and glory in him, that where he is I long to be." In this state she continued for a few days, and died with hopes full of a happy immortality. Christian reader, whatever may be your opinion of such exercises and experiences, be intreated to see that you be found, not ashamed of Christ, disobedient to his revealed will, nor regardless of his express injunctions ; for "of him, who is ashamed of Christ and of his words, he will be ashamed when he shall come in his own glory and his fathers with his holy angels." "Not every one that saith to him Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of his father, who is in heaven," "and without holiness no man shall see the Lord."

A. Z.

ON THE APPARENTLY VINDICTIVE SPIRIT OF DAVID.

IT has, no doubt, occurred to the christian that David, in several of the psalms speaks of his enemies in a strain, which seems to militate with that charity, at which every good man should aspire. The gospel of Jesus directs that we should never manifest a vindictive spirit towards our greatest foe. It has, therefore, seemed strange that a man, so heavenly minded, as was the sweet singer of Israel, should ever have suffered such imprecations of wrath to fall from his tongue, as we sometimes notice in our translation of the bible, when he is speaking of his bitter persecutors.

These observations have been made merely to state, for the satisfaction of those, who are unacquainted with the original of the old testament, that the genius of the Hebrew is such, according to respectable orientalists, as will admit of exchanging *the imperative for the future form.*

To be fully comprehended, we will quote a few of those expressions, which seem so exceptionable. Such are the following. "Destroy thou them, O God. Let them fall by their own counsels. Consume them in wrath. Let their table become a snare before them. Let their eyes be darkened that they see not. Pour out thine indignation upon them. Let thy wrathful anger take hold of them."

These are expressions, which no christian can lawfully use against his most inveterate adversary; but, with that alteration, which learned critics acknowledge the original will allow, they lose their vindictive complexion.

Further, as David was an eminent type of the Messiah, we may suppose him personating that glorious character, when speaking of the judgments, which, according to the proposed correction, are to befal the opposers of the Redeemer's kingdom. We do not, however, deny that they have a primary reference to the personal enemies of David; but, in this case, they are to be considered as prophecies of what will take place respecting them for their baseness and cruelty to him; and, by no means, as imprecations of vengeance upon them. In like manner, if David speak in the person of the Messiah, in the language we have quoted, as is no doubt, principally to be understood, it is to show what will happen to those, who are in rebellion against this ANOINTED HOLY ONE.

The passages before introduced by way of exemplification should, therefore, have been rendered in this form. "Thou wilt destroy them, O God. They shall fall by their own counsels. Thou wilt consume them in wrath. Their table shall become a snare before them. Their eyes shall be darkened that they see not. Thou wilt pour out thine indignation upon them. Thy wrathful anger will take hold of them."

O. K. S.

FOR THE PISCATAQUA EVANGELICAL MAGAZINE.

ON THE DISADVANTAGES OF IGNORANCE,

AND THE IMPORTANCE OF USEFUL KNOWLEDGE.

THE acquirement of useful knowledge has, in all ages of the world, been esteemed of peculiar importance to mankind, by the wise and good; and the disadvantages of ignorance have been as universally noticed and acknowledged.

What an astonishing difference does education, or a general acquaintance with things, make between one nation and another; and, indeed, between some individuals and others, of the same nation or country! If we look into those parts of the world, where little or no attention is paid to the means of education; where the people in general live in a rude, uncultivated state; unskilled in the useful arts and sciences; and, especially, destitute of christian light and knowledge; what a pitiful appearance do they make, in comparison with those countries, where useful knowledge, both human and divine, has been spread and promoted! Or, if we observe among individual persons and families of the same country, and of naturally equal capacities, we are struck, at once, with the surprizing difference, which education, especially a christian education, makes between one and another!

The following observations on the disadvantages of ignorance, and on the importance of useful knowledge, are submited to the consideration of the Editors of the *Piscataqua Evangelical Magazine*, and may be made public if they think proper.

The present subject, whether applied to *temporal* or to *spiritual* concerns, to *human* or to *divine* things, will admit of some remarks and illustration.

I shall, in this paper, confine my thoughts principally to the ill effects of ignorance, and the importance of knowledge, with regard to *common* and *temporal* concerns; which, however, may be considered as having some remote connexion with those which are *spiritual*.

The ill effects and disadvantages of ignorance, as to *temporal* concerns, may easily be discovered, and are often felt and experienced among men. It is very manifest, that they who are least acquainted with the affairs of life; with the transactions, customs, business, and, I may say, arts and intrigues of mankind, are most liable to be deceived, and imposed upon by others. How common is it, to meet with instances of persons suffering greatly, both in their *credit*, and in their *interest*, through want of being acquainted with those common, but very necessary and useful arts, of *reading*, *writing*, *arithmetic* &c. ? And it is well known, that ignorance in general, is nearly connected with civil, as well as religious bigotry, superstition, delusion, and the many errors, both of opinion and practice, that are to be found among men. It ever exposes, and usually leads on, to these, and to many other ill consequences. Hence, in countries where common education is neglected, and the people are least instructed, they are generally most superstitious, and most tamely submit to oppression, tyranny, and the various impositions of powerful and designing men.

Ignorance, or the want of education, it is further obvious, utterly disqualifies persons for that public usefulness, of which they might otherwise be capable; and indeed, unfits them for transacting even many of their own private affairs, with any honor or safety to themselves. He who is unacquainted with the art of reading and writing, must, in many of his dealings, trust to the honor and fidelity of others: And were all men strictly honest, governed by the golden rule, of *doing as they would be done by*, he would be safe enough. But, alas! how many are there, grossly deficient in point of integrity; and, *a faithful man*, as Solomon speaks, a man, in all respects and at all times, upright, *who can find*? Hence thousands, suffering by their own ignorance, and by the infidelity of others, have lamented the want of education, where there is one sorry that he has been favored with it.

In towns where the means of instruction, both with regard to spiritual and temporal things, are common, and may easily be enjoyed, it must be considered as very disgraceful, to be either *ignorant* or *vicious*. Indeed "*ignorance* and *vice*," as a celebrated writer observes, "are the only things we need to be ashamed of."

We may, perhaps, have imperfections of body, and may fall short of others in the natural capacity of our minds; but, then, these are the works of Providence, and are not *our* reproach: And those who, on these accounts, deride or mock us, may justly be said to reproach the Maker and Governor of all things. Or, we may be cruelly and unjustly deprived, as many of our poor fellow creatures are, of the means of instruction; and so may not know and do, in many respects, as would be proper and best: And, in this case, our ignorance or transgression would not be so much our fault or discredit, as our unhappiness. But, when any have capacities for acquiring useful knowledge, have the means of education at hand, and no unreasonable restraint is laid upon them; when instruction both in religious and common concerns, is within their reach, and may easily be obtained; in this case, to be grossly ignorant or vicious, must be extremely reproachful. And, is it not greatly to be lamented, that

with many, the means of instruction are so little esteemed, and so much neglected, as they are!

The foregoing remarks, and others that might be made, on the ill effects and disadvantages of ignorance, serve to evince the importance of education or knowledge as it respects temporal and outward concerns; and may convince us of its high necessity and value, in the various stations and occupations of life. A good education is absolutely necessary in order to forming the useful and good instructor; the skilful and eminent physician; the sage and renowned politician; the respectable magistrate or ruler; and the worthy citizen. And, indeed, with respect to all classes of people, the poor as well as the rich, the husbandman as well as the merchant or mechanic; the better their minds are informed, and the more liberal their education is, the better qualified are they, if rightly disposed, for acting their parts on the stage of life, with honor and advantage to themselves, and for serving God and their generation, according to his will. Let all, then, be excited to place a due estimation upon the means of instruction, and be truly thankful for them. In this land, and in our towns in general, the means of education, may pretty liberally be enjoyed.

In various countries, that might be named, the common people are deprived, in great measure, of the means of light and information. They have either not ability, or not liberty, to obtain even a common education; and so, of necessity, remain all their days, in a state of wretched and deplorable ignorance. But in this country it is not so. Schools and seminaries of learning are here, it is allowed, more free and common than in any other part of the world. The means of a common education, at least, are, in our towns in general, within the reach of all. Let all, therefore, duly estimate the privilege, and improve it, with becoming thankfulness to that God, whose good providence is concerned in all the circumstances and in all the privileges of men.

Further, Let it be lamented, that no better improvement is made in general, of the means of instruction, and of the many distinguishing advantages for acquiring useful knowledge! By some, learning, both human and divine, is despised; and, by others, the means of it are sadly and shamefully neglected. Too many there are, who, though they might, with ease and little expence, have been tolerably well educated, are yet suffered, by their parents and masters, to grow up in disgraceful ignorance, if not in idleness and vice!

To close; Be exhorted, ye who are parents, to encourage the means of acquiring useful knowledge; and give your chrildren sufficient opportunity, to improve them. Allow not your dear offspring to grow up in ignorance, when the means of education are so easily obtained; lest, when they come to feel the want of education in *themselves* they reproach *you* for your neglect of them!

Nor let any of you, whether parents or children, who are capable of consideration, be negligent with regard to improving your own minds in the knowledge of things that are useful. And, to this end, omit not to avail yourselves of all those advantages which are, or may be, in your own power. Let the few following recommendations have their proper weight and influence with you.

First. Endeavor to obtain useful knowledge from others; from those who are capable of affording you light and instruction, and of whom you have opportunity to learn. Be willing to be taught. Desire to be instructed. And from whomsoever, or whatever quarter, useful knowledge may be derived, readily admit, and suitably prize it.

Secondly. Be attentive to the use of good and valuable books. In

this way, useful knowledge is principally to be acquired. From books, not only the rudiments or first principles of science are to be obtained; but the superstructure of education is in a great measure, to be reared; and so men furnished for acting their parts on the stage of life, with more propriety and honor to themselves, and with greater usefulness to their fellow men.

The attentive reading of well-selected books on various subjects, would serve to enlarge your minds, to store them with useful ideas, to prevent errors both of opinion and practice, and to render you more distinguished in your day and generation. And how much more commendable would it be to employ your leisure hours in thus reading, and thereby furnishing yourselves for more extensive usefulness in the world, than it would be to spend them in idleness and vain conversation, as many do; or, in those recreations and amusements, which serve, not very much if any, to make persons either wiser or better, more respectable or useful!

Thirdly. Think and meditate, as well as read. This is of much importance in acquiring knowledge of any kind. "Meditation" says an elegant writer, "is the stomach which digests this food," taken in by reading; and his advice is "to reflect many hours for reading one." Doubtless, it is of peculiar importance, to reflect on, and digest, what you read or hear, in order to your making any good progress in acquiring useful knowledge. Be attentive to the few directions and recommendations, now given, and there is no doubt but you will, ere long, attain to such ornamental and profitable acquirements in the knowledge of things, as, being wisely improved, will render you more agreeable companions; more esteemed by the wise and judicious; more serviceable in life; and more lamented in death.

PAULINUS.

From the Hive.

LOVE TO GOD.

"THE three great springs of love to God are these; a clear discovery of what God is in himself; a lively sense of what he has done for us, and a well grounded hope of what he will do for us. Where the love of God reigns in the affections, it will command all the powers of nature, and all the rest of the passions to act suitably to this sovereign and all-ruling affection of love. The eye will often look up to God in a way of humble dependence; the ear will be attentive to his word; the hands will be lifted up to heaven in daily requests; the knees will be bent in humble worship; all the outward powers will be busy in doing the will of God, and promoting his glory. He that loves God will keep his commandments, and fulfil every present duty with delight. He will endeavour to please God in all his actions, and watch against, and avoid whatever may offend him; and while the several outward powers are thus engaged, all the inward affections of nature will be employed in corresponding exercises. Supreme love will govern all the active train of human passions, and lead them captive to cheerful obedience."

"How senseless and absurd is the pretence to love God above all things, if we do not resolve to live upon him as our hope and happiness; if we do not choose him to be our God and our all, our chief and all-sufficient good in this world, and that which is to come! Where the idea of a God, as a being of supreme excellence, doth not reign in the mind, where the will is not determined and fixed on him as our supreme good, men are strangers to that sacred and divine affection of love. Until this be done, we cannot be said to love God with all our heart.

"How necessary and useful a practice it is therefore for a christian to meditate often on the transcendent perfections and worth

of the blessed God, to survey his attributes, and his grace in Christ Jesus ; to keep in mind a constant idea of his supreme excellence, and frequently to repeat and confirm the choice of him as our highest hope, our portion and our everlasting good ! This will keep the love of God warm at heart, and maintain the divine affection in its primitive life and vigor. But if our ideas of the adorable and supreme excellence of God grow faint and feeble, and sink lower in the mind ; if we lose sight of his amiable glories, the sense of his amazing love in the gospel, his rich promises, and alluring grace ; if we shall abate the fervency of this sacred passion, our love to God grows cold by degrees, and suffers great and gradual decays.

" What thanks do we owe to God, who though we are so much indebted to him, demands only our love, to pay off all our debts upon this consideration ; doth he not shew us, by placing the precept of love above all others, how, poor and insolvent as we are, we may clear ourselves of all that we owe him.

" It is surely impossible to read the life and death of our blessed Savior, without renewing and increasing in our hearts, that love and reverence, and gratitude to him, which is so justly due for all he did and suffered for us ; every word that fell from his lips is more precious than all the treasures of the earth, for his are the words of eternal life ! They must therefore be laid up in our hearts, and constantly referred to, on all occasions, as the rule and direction of all our actions.

" It is impossible to love God without desiring to please him, and, as far as we are able, to resemble him ; therefore the love of God must lead to every virtue in the highest degree ; and we may be sure we do not truly love him, if we content ourselves with avoiding flagrant sins, and do not strive in good earnest, to reach the greatest degree of perfection we are capable of, by his help."

"We cannot possibly exceed in the measure of our love to God, to whom reason as well as revelation directs us to offer the best of our affections, and from whom alone we can hope for that happiness, which it is our nature incessantly to desire."

"As to the acts of love to God, obedience is the chief ; "this is the love of God that we keep his commandments."

RELIGION OUR BEST FRIEND.

Our best friends are those, who, in every situation, are faithful to us. Religion is such a friend. Her friendship once secured, she never deserts us, unless with violence we banish her from our embraces. She accompanies us in every stage, and through all the variegated scenes of human life.

Of youth she is the guardian angel. She restrains its impetuous passions, and chastens their too sanguine hopes of earthly bliss. She shields them from a thousand temptations, dangers and disappointments. She kindly leads her young votaries from the paths of the destroyer, and conducts them in the ways of wisdom, which are pleasant, secure and peaceful. She feeds them with solid happiness. She is rich in pleasures and liberally imparts those which are refined from the alloy, which causes satiety in enjoyment, and is followed with bitterness in reflection. She is an ornament of grace to the young, and secures them the friendship of the good, the affection of their God, the blessings of the Redeemer, and the residence and grace of the Holy Spirit in their hearts.

To those advanced to manhood she never fails to give faithful and necessary warnings to guard against the seductive influence and overwhelming cares of this distracting world. In the midst of perplexities and disappointments she preserves the mind se-

rene. She sweetens the toils, and smooths the rough scenes of life. By giving a taste to enjoy, and wisdom and prudence to dispose of them, she adds intrinsic value to riches, and makes even poverty rich by accompanying it with contentment. She heightens the blessings of prosperity, gives cheerfulness to solitude, and refines the pleasures of society.

She is the solace, comfort and gray hair of old age.

But it is in adversity we most feel, and most need her blessings and sustaining power. She kindly wipes the tear from afflictions eye, and pours her cordials into the wounded heart. In the most trying scenes she is an unfailing supporter and comforter. In the valley of the shadow of death she deserts not her friends. Here, when the world flies from us, and other friends can furnish no relief, she exerts all her power to sustain and comfort. Here she is a friend indeed. She dispels the darkness of that gloomy vale by her radiant beams, smooths the rugged and thorny way, disarms the grim tyrant of his terrors, and transforms him into a messenger of peace. She unveils to the dying saint the heavenly world, discovers to him the ever blessed God, as his reconciled Father, the exalted Redeemer as his Savior and friend, and the mansions of glory as his everlasting habitation. How happy is the christian in such a friend!

How miserable is the sinner in a world so full of change and sorrow without her friendship! This world is his only friend. He has none in heaven. And the world, like a treacherous friend, will forsake him in adversity. It is poor and barren of comfort. When most needed, it flies from him, or stays to sharpen the arrows of adversity. Instead of consolation, it pours poison into the wounded bosom. In the hour of death, it is stripped of all its false and gaudy colors; it then leaves the wretch, whom it has deceived through life and cheated of the best comforts here, and of heaven itself, to the pains of dissolving nature, the stings of conscience, the agonies of despair, a helpless prey in the arms of death.

Let us, therefore, withdraw our hearts and confidence from the world, before we are involved in irretrievable ruin. Let us at once dissolve a friendship, which is enmity to God, to our present comfort and future felicity. Look not at the things which are seen and temporal, transitory and unsatisfying; but at the things, which are unseen and yield an eternal fruition. Let us receive religion to our embraces, and make her our friend. Sell all and buy this pearl of great price, then, whatever be our circumstances, as it respects earthly objects, we shall be rich indeed. We shall have unfailing friends and possessions. Let christians, by obedience to her dictates, strengthen the cords of their friendship with her, and thus increase their comforts and consolations here, and glory hereafter. And may sinners learn their poverty and danger while at enmity with her.

PIOUS ADVICE
TO A PROFLIGATE SON.

"IT is *all a tale*," said Will to one of his female cousins, who spoke of going to church next day. "My brother and I are to have a ride into the country." The lady was shocked at the rudeness of the declaration, and instead of an approving smile, Will was rewarded with a frown. This young gentleman was placed early in life at a distance from those whose more immediate duty it was to guide his unpractised years, and thus left at liberty in the choice of his companions and pleasures, he soon exchanged the principles which had been carefully instilled into him, for others more flattering and fashionable. When he made the above open and frank acknowledg-

ment of his opinions, he was just come from a friend's house, where he had dined, and done honour to the excellent quality of the wines by bringing off a sufficient quantity. Inspired and elevated with the entertainments of the table from which he had lately risen, Will was ambitious, in the absence of those whose years and experience would have been a restraint, of showing his superiority to vulgar weaknesses and prejudices. Whether he imagined that such a discovery would recommend him to the favour of the ladies, I will not determine.

As I found myself altogether unqualified to join in that sort of polite conversation which the gentleman had introduced, and which he seemed desirous of continuing with the help of his younger brother, who has embraced the same generous and enlarged sentiments, I instantly withdrew, leaving Will and his cousins to manage the matter betwixt them. For my own part, I am still resolved to persist in the primitive practice of observing the sabbath-day, till my understanding shall be so far enlightened as to perceive, with Will, that the Christian religion is *all a tale*. If it be *a tale*, as Will says, aud he, no doubt, has his reasons, sure it is a *good* one.

The young gentlemen came down in the morning properly equipped, and finding their sister was ready, they all three stept into the chaise, which waited at the door. They had not proceeded far, before Euphronia, an amiable young lady, began to feel some uneasiness of mind, and expressed her doubts whether it was lawful to take such a journey of pleasure on that day. "I saw my mother look a little displeased when we were preparing to set out." "My mother is too narrow and bigotted, you know," replied Will, "and she will forget us all as soon as she sees her favourite preacher Mr. —— in the pulpit." "I dare swear," says his younger brother, "she has forgot us already, for she is by this time on her knees in the little closet." "She never fotgets any of us there," says his sister; "but I have been too easily prevailed on to engage in this expedition. Had I reflected that it would have given our dear mother such uneasiness, or that I should have been exposed to hear such conversation, I would not have hesitated a moment to stay behind. There is a dreadful cloud hanging over us! How black and dismal it appears! It will certainly soon burst upon us in a deluge of rain." "What have you to fear from the bursting of the cloud?" says Will: "We are all secure in this snug carriage, and in a short time we shall have a good comfortable room and a hearty dinner; and if we can get no pleasure out of doors, we shall amuse ourselves the best way we can within." "But what will become of that poor fellow that rides before us?" "Let him go to the ——." "I am afraid, Will, some of us shall get there before him." "Sister, your notions are too antiquated. You have been too long in a confined sphere among the canting whining hypocrites of ——, I must have you along with me. None of the people of sense and fashion with us trouble their heads about religion, or ever think of minding Sunday or going to church; they leave that to servants and mechanics." "Then I fear they leave the best part to them, and take up with the worst themselves. They forego, I am now inclined to think, the most rational gratification our natures can enjoy, and rashly renounce all hopes of future happiness, for the pomp and glitter of a day." "You will judge otherwise when we have had you awhile amongst us." "I hope not; I am not at all ambitious of the honour you propose; and if such be the circle to which you would introduce me, I choose rather to remain at home in peace and obscurity. My friends, it is true, are of a dif-

ferent way of thinking from yours, and may not, perhaps, appear so gay and splendid, but they have as sound heads and as honest hearts; and I feel myself perfectly happy in their society, without any wish to make a change." "An excellent parson in petticoats, upon my word. Where, in the name of wonder, sister, have you acquired all this fine rhetoric and divinity? Did you study at ..... or at .....? Couldst thou get in amongst the people called Quakers, I am confident thou wouldst outshine the best-gifted sister of them all. But how wilt thou part with that high cap, child, these smart feathers, and all thy other finery? Seriously, sister, I pity your weakness; and had I dreamed that your conscience was so very tender and scrupulous, I would not have asked you to be of our party." "And I, brother, most sincerely pity your wickedness; and had I known that your principles were so loose, and that you could have talked in so profane and irreligious a style, no entreaties should have moved me to accompany you. But I beg that for the future you will suppress, at least when I am present, all such impious reflections, to which my ears have hitherto been unaccustomed." The young gentlemen, confounded and abashed at so spirited a remonstrance, behaved during the remainder of the journey with decency and good manners; but notwithstanding all their efforts to force an air of gaiety and cheerfulness, the day passed very dull and heavy. The weather too was unfavourable. In their return to town they had long intervals of silence, interrupted only by yawnings. At length the younger brother began to hum a fashionable air, but was quickly reproved by the other, who thought it imprudent to shock any farther the feelings of their sister, lest a discovery should be made, which would draw upon him the displeasure of his parents, and embitter the short stay he intended to make among his relations. As soon as they landed at their father's house, the young lady repaired immediately to her own apartment, and the young gentlemen to a tavern in the neighborhood, to spend the evening, according to appointment, with some very choice companions; where the miscarriage of that day's excursion, and the ridiculous squeamishness of their sister, furnished no small share of the entertainment.

A little before the time fixed on for her brother's departure, Euphronia took an opportunity of relating the whole affair to her mother, and expressed her concern and regret for having acted so contrary to her mother's inclinations and her own sense of duty. As it was the first offence, she hoped to be forgiven, and promised she would never suffer herself to be drawn in to give her countenance to such an unworthy abuse of that sacred day. "Ask forgiveness, my dear," said her mother, "of Him whom you have chiefly offended, and take care to show the sincerity of your repentance by a greater purity of conversation, and a stricter regard to the institutions of our holy religion." At this moment her brother entered the room, upon which she went out and left them alone together. Will soon dreaded, from the countenance of his mother, more in sorrow than in anger, what had been the subject of their conversation; but she did not keep him long in a state of suspense. With dignity, yet at the same time with tenderness, she thus addressed him: "Sorry I am from the heart, my dear Will, to hear such accounts of your conduct as cannot but lessen you in the esteem of all those whose regard is worth possessing. I never expected to receive such information concerning you. But the source whence I have derived it can leave no room for uncertainty and doubt. To have heard that you were seized with a violent fever, or had broken a limb by a fall

from your horse, could not have raised in me so great an alarm for your safety as this news has done. A mind, corrupted by evil principles and vicious indulgences, is worse than all the dreadful disorders and misfortunes to which the body is liable. With such an inconsiderable share of knowledge and experience as you must have acquired, how dare you so boldly dispute the truth of a relation which has been credited by many much wiser and better than yourself, or call in question the existence of things which it is impossible for you and all the sons of Adam to disprove? But I am still disposed to think favourably of you, and to believe that you are not as yet a real confirmed infidel, but have been betrayed into the profession of these sentiments merely by vanity and a foolish desire of appearing as manly as your neighbors. You have unhappily chosen as models for your imitation the most contemptible of your sex; Few, I hope, of ours are as yet infected with this libertine and abandoned spirit. As you are yet only a novice, I am not without expectations that a timely and serious warning may not be altogether lost upon you. It has long been my study and desire to preserve on my mind a deep conviction of the uncertainty of all human enjoyments, and when I part with any of my family to consider that I may never have the pleasure of conversing with them again in this world. Hearken to this then, as if it were the last advice of an affectionate mother, who cannot but love you, though your conduct has not hitherto been such as she can honestly approve. Surely those associates who are so lavish in their assertions of friendship, when perhaps heated and inflamed with wine, cannot feel such ardent and sincere wishes for your welfare as the parent who brought you forth and nourished you all your infant days. O, my son! flee, I beseech you, the company of the vain and licentious; they may endeavour to persuade you that they are happy; but heed them not: It is a delusion and a lie. They never can taste of true and genuine satisfaction while they madly pursue such a course. Venture not amongst them again, though it were to make you master of a world. The ruin both of body and soul must be the fatal consequence of such a connexion. If you cultivate the society of the virtuous and the wise, you shall never have cause to repent of it. Their friendship is sincere, and it will be improving, delightful, steady, and permanent; but God himself is the only powerful and unchangeable friend. Remember that you are obnoxious, as well as others, to misfortune, disease, and death. There are situations in human life when the most faithful and attentive friends can only behold and weep, but cannot afford the smallest relief; in such a season the certainty and reality of those things, which you now affect to deride, will press upon your mind in all their native force and vigour; and though you should obtain comfort, yet I almost tremble to think how dear your folly of mocking at religion will cost you. Be entreated to read often, and with attention, that blessed book which the gay and thoughtless so much despise, and think it no shame or disgrace to implore the direction of Him who hath made both it and you: it will tell you all things that ever you did. Do not hastily believe it to be a falsehood invented to impose upon the weak and credulous, because men of profligate manners, who wish it in their hearts, have been bold enough to say so, or because a few, who call themselves philosophers, and pretend to be much more knowing than others, have, in the pride of their understanding, denied the truth and reality of all religion. With the greatest bigotry and zeal have they propagated their detestable opinions; thus attempting, with

the most inhuman barbarity, to rob the wretched of their only support. But upon a diligent perusal, I hope you will find to your comfort, that there is nothing weak or defective in the evidence, nothing absurd or contradictory in the doctrines, nothing unreasonable in the preceps ; but that all is worthy of that wise and gracious Being from whom it comes, and wonderfully adapted to the miserable state of those to whom it is directed. Be assured I shall not cease to recommend you to the same God who has kindly conducted and comforted me, and in whose service I have enjoyed infinitely more sweetness and delight than the most successful votary of vice from all his mean and fading pleasures. And if my poor testimony can add any weight with you to the countless multitudes who have felt and proclaimed that God is true, I can most safely and heartily affirm, that in no one moment since I knew him have I found his word to fail, and I am persuaded never shall. Many comforts has he poured into my cup ; and this one, I trust, is still reserved for me—to hear, before I leave this world, that my prayers for your conviction and amendment have been heard and answered." Here the good old lady ended with tears in her eyes. Her son hung down his head in the utmost confusion, unable to make any reply. What effect these admonitions will have upon him, time alone can determine.

For the Magazine.

Messrs. Editors,

IN your first number, page 37th I noticed some remarks, on repentance, extracted if I mistake not, from an English Magazine. In the midst of these remarks, is the following, "the ninety and nine just "persons, who need no repentance, "I apprehend, with submission to "those, who differ in judgment "from me, intend the Pharisees, "who were then present, and all "self righteous persons, to the end "of the world ; those openly avow, "that they do as well as they can, "and of course have nothing to "repent of."

The author's opinion as to the ninety and nine persons mentioned in *Luke* xv, 7, is expressed with modesty. The opinion itself, is likewise very common. Still I humbly conceive, it must be incorrect.

I fully agree with the writer, that there are, as he supposes, "self righteous persons, who openly avow, that they do as well as they can," I concede likewise, that such persons are dangerously deceived as to themselves, and as to the extent of the divine law ; and, further, that they are in a state highly unfavourable to the reception of the gospel. Yet I see no reason to believe, that these are the persons mentioned by our Savior, in the passage referred to above. My reasons for a different opinion are first, that this construction is not agreable to the common use of the term just. Second, that it is not agreeable to the context. Third, it is by no means, true, that the self righteous need no repentance.

First, this construction is not agreeable to the common use of the term *just*. That term is, I believe, invariably used to convey a favorable idea. There is no other passage, in the new testament, in which, it is conjectured to designate an hypocrite. There must, therefore, be some very strong reasons to induce us to believe, that, in this particular instance, it means just the reverse of what it means in all other instances. Second, the opinion that "the ninety and nine just persons" were self righteous, is by no means agreable to the context. The chapter begins thus, *then drew near all the publicans and sinners for to hear him. And the Pharisees and Scribes mur-*

mured, saying, this man receiveth sinners, and eateth with them. Christ then spake a parable to shew, that, as he was come in quality of a divine instructor and reformer, it was perfectly in character, for him to converse freely with the most ignorant and the most sinful; and that this was absolutely necessary, in order to accomplish the design of his coming. A man, saith he, had an hundred sheep; one of them went astray; he left the ninety and nine, and sought the lost sheep, in the mountains; when he has found it, he rejoiced more over that one sheep, than over all the rest. *I say unto you, likewise, there is joy in heaven over one sinner, that repenteth, more than over ninety and nine just persons who need no repentance.*

As our Savior says, there is *more* joy over one penitent, than over ninety and nine just persons, it is plainly intimated, that there is *some* joy over such. Whereas, there is no joy at all, in heaven, over the self righteous.

Besides, were the self righteous meant, the parables used by Christ on the occasion, would not be to the point. The ninety nine sheep, that went not astray, were not *goats*, but *sheep*. The nine pieces of silver remaining in the woman's treasury were not *dross* but real *silver*; and, therefore, would very ill represent the self righteous, who are destitute of all genuine piety, and consequently of all value, in the divine estimation.

Third, it is, far from being true, that the self righteous need no repentance. There are none, who need it more.

But it may be asked, who the ninety and nine just persons are? I answer, that, strictly speaking, *there is not a just man upon earth. There is no man living, who sinneth not.* But, in a qualified sense, the scriptures often apply the term, to good men. *Joseph*, the husband of Mary, *was a just man*, Matthew i. 19. *John the Baptist was a just man, and an holy*, Mark vi. 20. *Simeon was just and devout*, Luke ii. 25. God sendeth rain, on the *just and on the unjust*, saith Christ. By which he means, that the common bounties of divine Providence are enjoyed indiscriminately by those, who have saving piety, and by those, who have it not.

It may be further enquired, who these are, who need no repentance? Or, whether this can be said of good men, in general? The answer is, that it cannot, in strictness of speech. But it may be said, that they need no repentance, in comparison with those, who are under the reigning power of sin. So it is said, *labour not for the meat, which perisheth, but for that which endureth to everlasting life*, meaning nothing more, than that men ought to labour less for the one, and *more* for the other; or *less* for the one, in *comparison* with the other. Although every christian needs repentance, and is bound to exercise it, yet this repentance is not that, to which, our Savior alludes. He is evidently speaking of the renovation of a sinner; of the sinner's being changed from sin to holiness; and the import of his words is this, "there is more joy in heaven over one sinner, that repenteth, than over ninety and nine pious persons, who by divine grace, have long been established in the ways of godliness." Should it be enquired, why the conversion of a sinner occasions greater joy, than the perseverance of saints? It may be answered, that this representation is accommodated to human feelings and human passions, our joy is more excited by the sudden acquisition of any good, than by the long possession of it. We feel livelier emotions of gratitude, on the recovery of health, after a dangerous sickness, than we do in a present state of health, which we have long enjoyed. A father, who had ten sons, nine of whom were pious and dutiful, and one of whom

was disobedient and profligate, would experience greater joy, in perceiving a thorough reformation in that one, than in observing, at any time, the continued regularity of all the rest, not that it is a greater blessing to have a wicked son reform, than to have a son uniformly dutiful.* But the *emotion* of joy would be greater, in as much as the profligate son must have excited great anxiety in the father, and his return to duty, is a blessing, which he had no right to expect.

So the matter is illustrated in the parable of the lost sheep, the lost money, and the prodigal son.

There is another passage, in the gospel, analogous to that, under consideration. Christ *came not*, as he saith, *to call the righteous, but sinners to repentance. They that are whole, need not a physician, but they that are sick*, Matthew ix, 12, 13.

The *righteous*, here, are sometimes supposed to mean the self righteous, as were the *just*, in the passage, which has been already considered. The interpretation is liable to the same objection, in this case, as in the other.

First, the word *righteous* is always used in a good sense, so far as I remember ; and never is applied to hypocrites. We ought not unnecessarily to suppose its meaning to be different in this place, from what it is in others.

Second, this construction is no way agreeable to the occasion, on which, the words were spoken ; which occasion was precisely like that, on which, Christ spake the parable of the lost sheep. He was complained of for being conversant with Publicans and sinners. He justified himself, by stating the design of his coming, which was not so much the edification of those, who were already pious, as the conversion of sinners. Our Lord, no doubt, when he came, found some persons on the earth who were righteous, according to the common use of that term, in scripture. Not that he found any, who were free from the remains of inward corruption; but such as *Zacharias and Elizabeth*, who walked in the ordinances of the Lord, Luke i, 6. His business was not so much with these as with those who had no saving piety at all. *The whole have no need of a Physician, but they that are sick. He came not to call the righteous, but sinners to repentance.* And had he associated only with such pious persons his business of preaching repentance and conversion to sinners would not have been accomplished.

Should it be objected that these pious persons, such as the scriptures usually denominate righteous, could not be saved without Christ any more than others ; we grant it most readily ; but Christ is not, here, speaking of his *atonement*, but of calling men to that *repentance*, without which, no person can have an interest in the atonement.

Third, it is beyond all question, true, that Christ *did* come to call the self righteous to repentance. He came to preach repentance to all sinners indiscriminately. The members of the church at *Laodicea* were eminently self righteous. Their language was, *I am rich, increased in goods, and have need of nothing*, Rev. iii, 17.

Did not Christ call them to repentance ? *Saul of Tarsus* was self righteous, Phil. iii. but Christ called him to repentance ; so doth he call all self righteous persons. Equally far is it from being true, that those, who think themselves whole, while they are not, have no need of a Physician. Those, who *trust in themselves, that they are righteous*, and dispise others, are, at best, in a dangerous state ; but if it were true, that they were not, in common with other sinners, embraced in the general design of Christ's coming, if he came not to

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*See Doddridge's Family Expositor, on the place.

call them to *repentance*, their condition would be absolutely desperate.

LEIGHTON.

ANECDOTE OF SIR FRANCIS WALSINGHAM.

SECRETARY WALSINGHAM, was a very eminent courtier and statesman. He lived, and flourished in Queen Elizabeth's time. Tired of the etiquet of courts, he retired from the busy world, and passed the last of his days in the privacy of a country life. Some of his gay companions rallied him on his becoming religious, and told him he was melancholy. With an air, at once manly, easy, and dignified, he made the following very pertinent reply. "No, said he, I am not melancholy, but I am serious, and it is fit I should be so. Ah my friends, while we laugh, all things are serious around us. God is serious, who exerciseth patience towards us; Christ is serious, who shed his blood for us; the Holy Spirit is serious, in striving against the obstinacy of our hearts; the holy scriptures bring to our ears the most serious things in the world; the whole creation is serious in serving God and us; all that are in heaven, and hell are serious. How then can we be gay?"

ANECDOTE OF A LADY OF FASHION, AND HER SERVANT.

TO creatures destined to the grave and to immortality, a contemplation of death and eternity should never be unwelcome. And by the blessing of God, such thoughts may be greatly and everlastingly profitable. A due consideration of eternity is calculated to weaken the strength of our attachment to the things of time; restrain the licentiousness of a thoughtless, luxurious age, and lessen our fondness for the diversions, and amusements of life.

A lady of distinction and fashion, had cherished a fondness for scenes of gaiety and mirth. Having, at a certain time, spent the evening abroad at cards and in gay company, she at a late hour returned to her family at home. On entering her dwelling, she found her servant maid seriously employed in reading a religious book. After looking over her shoulder a moment, she said, "poor melancholy soul! What pleasure can you find in poring so long over that book?" The servant made no reply, and the lady turning hastily away, retired to seek the repose of the night. But in vain, sleep seemed to have departed from her, she lay sighing and weeping, and turning restlessly from side to side. Her servant perceiving her disquietude, repeatedly asked her, what was the matter! At length she burst into a flood of tears, and said, "O! it was one word I saw in your book that troubles me; there I saw that word, ETERNITY. O, how happy should I be, if I were prepared for *eternity!*" The consequence of this impression was, that she ever after, laid aside her cards, forsook her gay company, and set herself seriously to prepare for the solemn moment of transition, from the present to the approaching, and eternal world.

For the Magazine.

EXTRACT FROM A SERMON, PREACHED AT ST. PAUL'S CHURCH IN LONDON, JAN. 16, 1548, BY HUGH LATIMER, THAT PIOUS BISHOP & FAITHFUL MARTYR; FROM WHICH THE READER WILL PERCEIVE SOMETHING OF THE STYLE OF THE AGE, AS WELL AS THE WIT AND SPIRIT OF THE PRELATE,

SEVERELY censuring the indolence of many, among his cotemporaries, in the sacred office, he says, "and now I would ask a strange question. Who is the

most diligent bishop and prelate in all England, that passeth all the rest, in doing his office? I can tell, for I know him, who he is; I know him well. But now, I think I see you listening and hearkening, that I should name him. There is one that passeth all the other, and is the most diligent preacher and prelate in all England. And will ye know, who he is? I will tell you. *It is the devil.* He is the most diligent preacher of all other. He is never out of his diocese. He is never from his cure. Ye shall never find him unoccupied. He keepeth residence at all times. Call for him, whenever ye will, he is ever at home; the most diligent preacher in all the realm."

ANECDOTES.

WHEN the friends of professor Scougal came to visit him, in his last illness, he would say to them, "he had reason to bless God, it was no worse with him, than it was, and (says he) when you have the charity to remember me in your prayers, do not think me a better man than I am; but look on me, as indeed I am, a miserable sinner." He died at the age of 28 years.

Dr. JOHNSON, it is well known was in the habit of contemplating death, with gloominess and anxiety. A lady, to whom, he expressed this, said to him, "sir, you forget that your Savior is merciful." "No madam," replied the doctor, "I do not forget that my Savior is merciful; but I know, that, in the great day, he will place some on his right hand, and others on his left."

ANECDOTE OF A LITTLE GIRL, ABOUT 10 YEARS OF AGE.

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A little Girl being under the operation of the small pox at an Island in the vicinity of Portsmouth, and being very sick, had some apples sent to her one Sabbath morning by a friend in town; upon which she addressed herself to her attendant and said, "how good God is to me in sending me these apples?" Her attendant said to her "it was Mrs. ..... sent you the apples." How you talk said she; she would not have thought of it if God had not put it in her heart."

INSTLLATION.

On Wednesday the 17th ult. the rev. JOSHUA SPALDING was reinstalled to the Pastoral care of the *Branch Church* in *Salem.* Introductory prayer by the rev. mr. Pidgin of Hampton, Sermon by the rev. mr. Tuller, of Rowley, Installing prayer by the rev. mr. Akin of Dracutt, Charge by the rev. mr. Miltimore, of Stratham. Fellowship of the Churches by the rev. mr. Stevens of Stoneham. The performances were appropriate, solemn and impressive, and the audience numerous, and attentive, and the whole accompanied with that harmony and satisfaction so desirable on such interesting occasions.

MARRIAGES.

At Portsmouth, 12th March, CHARLES CUSHING, esquire, of Boston, to miss ANN SHEAFE.

Mr. DANIEL VAUGHAN to miss MARY FULLER.

March 16th, mr. JOHN SCHELLING to miss GRACE BELL YEATON.

April 25th, mr. JOSHUA STACKPOLE to miss MARY DAVIS.

OBITUARY NOTICES.

Tuesday the 5th of March departed this life, Mrs. LYDIA MANN, in the 58th year of her age, consort of John Mann, esq. of Orford, after a distressing sickness of about eight weeks.

She has left 14 children and 35 grand children, together with a numerous and respectable circle of friends and acquaintance to mourn their inestimable loss.

If to water the silent grave with tears of sorrow, administer any comfort to departed merit, tears might well flow on this serious, solemn and mournful occasion. The character of the deceased is too well known to need the pen of the Eulogist to delineate her virtues, or the veil of secrecy to conceal her defects. As a woman she possessed all the amiable talents which would render her an ornament to society ; as a parent she was vigilant and uncommonly attentive to the duties of her station; as a consort she was mild, loving, and affectionate, and while her hands willingly administered to the necessities of all, the lips, which are now closed in eternal silence, were imparting useful, and entertaining instruction to her rising offspring ; and finally, as a christian, she was meek and truly a follower of the lowly Jesus. Having "laid hold on the hope set before her" in the morning of life, her prospects of heaven brightened with age, and especially in her last sickness, did she long to be unclothed from the flesh, to be freed from the fetters of clay, that her soul might be at rest with God. Having been one of the first settlers of this country, one of the first members of the church in this place, having literally seen "the wilderness bud and blossom like the rose," she has gone to receive the welcome plaudit, "well done good and faithful servant, enter into the joy of thy Lord."

PORTSMOUTH.

Died March 3d, miss HANNAH LANGDON GOVE, aged 14 years, only daughter of capt. Edward Gove. Her illness was distressing but of short duration. She bore up under it with a patience and resignation worthy of riper years and exhibited such a christian faith and hope, as affords great satisfaction to surviving friends.

O.

24th March, Elizabeth, aged 21 months, and 31st of the same month, Mary, aged 4 years, two promising children of mr. Woodbury Tucker. "All flesh is grass, and all the goodliness thereof as a flower of the field." O.

Departed this life on Saturday evening, 30th March, after a languishing complaint of many years continuance, which she bore with christian fortitude, mrs. MARY JACKSON, aged 63, relict of the late Hall Jackson, esquire, M. D.

She has left no near relatives to mourn her loss, except a widowed daughter, to whom the deceased was much endeared, and who sorrows most of all, as did the church in Ephesus at the last interview with the apostle, that she shall behold her face no more. May the surviving daughter emulate the virtues and may her closing moments be marked with the lively hope, faith, and joy of the departed parent. O.

On Sabbath evening, 31st March, after a short and painful illness, departed this life STEPHEN CHASE, esquire, A. M. merchant.

For several days before his dissolution he appeared to be apprehensive that he was on the verge of the eternal world and breathed out his soul in prayer to God, with such fervor and hope in the Redeemer's mercy, as leaves a happy reflection in the minds of his numerous and respectable relatives and friends. O.

Died 3d April, mrs. JANE DENNETT, aged 27, consort of mr. George Dennet, tranquil, amid the pangs of dissolving nature, through the well grounded hope of a blessed immortality. O.

Departed this transitory scene, 23d April, the widow MARGARET HOWE, aged 49, leaving a daughter and two sons to mourn the loss of an affectionate parent, but not to mourn as those without hope. "Blessed are the dead, who die in the Lord." O.

THE ASPIRATION.

A HYMN.

At the commencement of PUBLIC WORSHIP.

RETIRE, vain world, awhile retire,
And leave us with the Lord ;
Thy gifts ne'er fill one just desire,
Nor lasting bliss afford.

Dear Jesus ! come thou gently down,
And fill this happy place ;
O ! make thy glor'ous goings known,
Diffuse around thy grace.

Shine, dearest Lord, from realms of day,
Disperse the glooms of night ;
Chase all our clouds and doubts away,
And turn the shades to light.

Behold, and pity ! God above,
Our cold and languid frame ;
O ! shed abroad thy quick'ning love,
And we'll adore thy name.

All glor'ous Jesus ! Source of grace,
To thee we raise our cry ;
Unveil the beauties of thy face,
To ev'ry waiting eye.

Revive, O God ! desponding Saints,
Who languish, droop and sigh ;
Refresh the soul that pants and faints,
Fill mourning hearts with joy.

Impart a gale of Heav'nly grace,
Thou Lord of life divine ;
Let sinners see thy quick'ning rays,
And feel that power of thine.

Gird on thy sword, victor'ous King,
Subdue each stubborn will ;
Then, sov'reign grace, we'll join to sing,
On Sion's charming hill.